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A VIEW OF CHINA

For Philological Purposes.

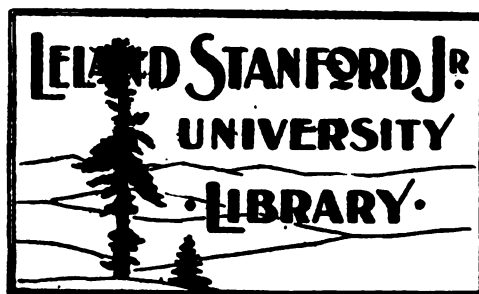


BY

THE REV. R. MORRISON.

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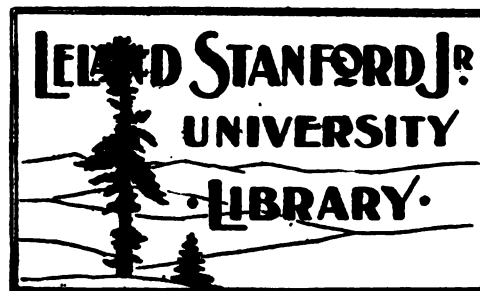


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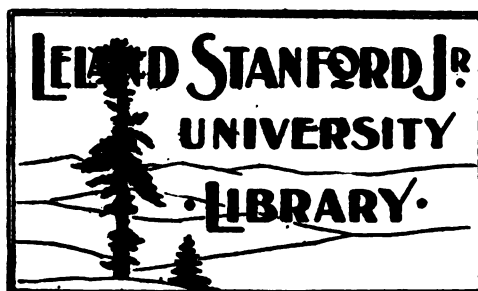
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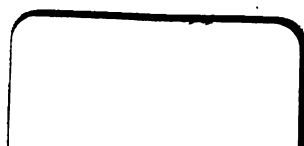
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A
VIEW OF CHINA,

FOR
PHILOLOGICAL PURPOSES;

CONTAINING
A SKETCH
OF
**CHINESE CHRONOLOGY, GEOGRAPHY,
GOVERNMENT, RELIGION & CUSTOMS.**

DESIGNED
FOR THE USE OF PERSONS WHO STUDY THE
CHINESE LANGUAGE.

BY THE REV. R. MORRISON.

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P R E F A C E.



THE Materials contained in this Small Volume, were at first intended to be attached to the Chinese Dictionary, Printing by Order of the Honorable the East India Company ; and to be bound up with it. However, as subjects of frequent reference, they will probably be more convenient, Printed in the present form, and bound up by themselves.

To avoid, in some degree, the excessive dryness of merely Foreign Names, Distances, and Dates, and to assist the mind of the Student in taking a comparative survey of the progress of human Society, during the same period of time in different parts of the world, a few of the most remarkable Persons, Inventions, and other Occurences, in the various regions of the Globe, as well as in China, are annexed to the Chronology, They occupy so little space, that no fair objection can be made to their insertion on the ground of swelling a new Book with things already very well known.

The Court of Directors, and their Select Committee, at Canton, in China, continue their liberal encouragement of the Author's attempts to facilitate to Englishmen the acquisition of the Chinese Language. To the existing Committee,---the President Sir THEOPHILUS J. METCALFE, Bart; and the other Members, JOSEPH COTTON; J. B. URMSTON; and J. MOLONY, Esqres., many thanks are due for their steady perseverance in supporting the Honorable Company's Chinese and English Press. A more general acquaintance with the Language, will, it may be hoped, by degrees, tend to promote a fuller, and an increasingly cordial understanding between two great Nations, whose amicable intercourse is much calculated to benefit both.

To his friends, the President and Members of the Select Committee, with the other Gentlemen of the British Factory; to the Honorable the Court of Directors; and through them to his Country, the present small Work, is respectfully offered, by

THE AUTHOR.

JULY 26, 1817.

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A

S K E T C H

OF

CHINESE CHRONOLOGY, GEOGRAPHY, &c.

IN proportion as a Person is ignorant of the History, Geography, Political and Religious Institutions, Local Customs and Opinions of a Country, is the Language of that Country difficult to him; and his liability to mistake the words and idiom of the Language, is in the same proportion. Hence, what is perfectly clear and explicit to a Native, is often dark and ambiguous to a Foreigner. To the latter, words and sentences do not call up the same associations as to the former; which circumstance causes either obscurity or error. There is a difficulty also in defining words by alluding to Institutions and Customs, respecting which the Reader is as yet uninformed.

A Dictionary therefore of a Foreign Language, ought to have annexed to it an outline of the History, Geography, Religion, Philosophy, Government and Customs of the Country. To do this fully, would swell an Introduction to an unusual length; and individual customs and opinions may be explained when words referring to them occur in the body of the work. But the Chronology, Geographical Divisions and Offices of Government, form each a connected series or system, which cannot without much tautology be explained in broken parts. Another reason for presenting to the Learner an outline of the Names of Places, Offices, &c. is, that Persons beginning Chinese are liable to suppose that every character must be defined singly, whereas the fact is, that there is scarcely a sentence in which there are not two or more characters understood as united, and which are not intelligible when taken apart. The several

A

CHRONOLOGICAL TABLE

OF THE

REIGNS OF THE EMPERORS OF CHINA.

The 大清朝 Ta-ts'hing Dynasty.

| MEAOU-HAOU. | KWÜ-HAOU. | Reign ed years. | Reign closed A. D. | First year of Cycle. |
|-----------------------------------|----------------|-----------------------|--------------------------|----------------------------|
| THE REIGNING EMPEROR, A. D. 1816. | 嘉慶 Kea-king. - | 21 | | LXXV. 1804 |
| 高宗純皇帝 Kaou-taung-shun-hwang-te | 乾隆 K'een-lung. | 60 | 1795 | |
| 世宗憲皇帝 She-tsung-h'een-hwang-te. | 雍正 Yung-ching. | 13 | 1735 | LXXIV 1744 |
| 聖祖仁皇帝 Shin-tsoo-jin-hwang-te. | 康熙 Kang-he, | 61 | 1722 | |
| 世祖章皇帝 She-tsoo-chang-hwang-te. | 順始 Shun-che, | 18 | 1661 | LXXIII 1684 |

REMARKABLE OCCURRENCES.

1789, 平定準噶爾後勒銘伊犁之碑曰 Kéen-lung, after reducing the Chin-kö-urh (a Tartar tribe), and fixing the seat of the local Government at E-LA, raised there a Stone tablet, on which he wrote,

天之所培者人雖傾之不可殲也。
天之所覆者人雖栽之不可殲也。

'The tree which Heaven plants, though man should throw it down, he cannot eradicate it:

'The tree which Heaven casts down, though man should replant it, it will not grow.'*

The Emperor then upbraids the conquered people with the violence and murder which they had committed, at the same time that they 云與黃教敬佛菩薩 'Said, they promoted the Yellow (or Lama's) Religion, and worshipped the God Füh.' His Majesty, after mentioning his own good intentions, and the necessity under which he had been of subduing them, said, that their rebellion would issue in final good; 因禍而至福也 'Good would be educed from evil.' He adds, 天佑我皇清究非人力也 'What has been effected was by the aid which Heaven granted to the Dynasty Ts'hing, and not by human effort. (Vide, Ta-ts'hing-yih-t'hung-che.)

In the 35th year of the reign of Kéen-lung, the 土爾扈特汗 Too-urh-hoo-tih-han, (or Han of Tourgouths) passed from their original settlement, and submitted to the Manchow Dynasty. They are said to have amounted to 數十萬衆 Several hundreds of thousands.

* The sentiment contained in these lines, corresponds nearly with that dictated by the Almighty to the Prophet Jeremiah, "I have set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant." Jer. i. 10th.

1776, K'een-lung subdued 金川 Kin-chuen, otherwise called 苗子 Meaou-tsze. A. D. 1682, Subjected Formosa, called by the Chinese 臺灣 Tac-wan.

1795, 乾隆五十八年有西北極遠亘古不通中土之英吉利國越重海來朝 In the 58th year of K'een-lung, the English, from the north west extremity of the world, and who from ancient times to the present, had never reached the middle land (China), passed over an immense ocean and came to the Court of the Universal Sovereign. (Wide, Map of the World, published by authority, in the 59th year of K'een-lung.)

1798, During the 3d year of Yung-ching, in the Province of 湖北 Hoo-pih, a salt water-spring burst forth suddenly. The people obtained from it about 200 catties of salt daily.

Yung-ching the fourth son of Kang-he, was, in the beginning of his reign, greatly perplexed by the conduct of his brothers. He long threatened them with severe punishment, and argued, that he would be justified by posterity, in putting them to death. He proceeded to take from them all rank, and to shut them up in solitary confinement, surrounded by high walls. He took away their proper names, and gave them others, either unmeaning or ludicrous. One he called 塞思黑 Sih-sze-hih, 'Shut up to study darkness.' Ministers made out upwards of fifty charges against them, and requested that death might be inflicted. The Emperor made long speeches, saying, how much these unprincipled worthless brothers of his had vexed and distressed his father, and how richly they deserved death, at the same time he could not bring his mind to execute them; 'I must,' said he, 'think of it longer.' In the mean time Sih-sze-hih died in confinement. The Emperor was grieved, and softened towards another brother. He said, he felt an inclination to release him, but did not know how to act, and requested that his ministers would take the opinions of all the Viceroies, and leading Generals of the Empire. However, before an answer came, the brother died!

Yung-ching, 11th year, Importation of Ivory prohibited at Canton, to repress luxurious elegance.

A Viceroy, 岳鍾琪 took an oath of secrecy in order to obtain a confession, which he immediately divulged, and caused the death of the person who confessed.

1792, Kang-he had 活字 moveable types, of copper, cut in considerable numbers.

During a scarcity of coin, K'een-lung permitted them to be melted down, which he afterwards regretted much, and had 250,000 wooden types cast. The page of moveable types is commonly called 活版 Hwō-pan, or 活字版 Hwō-tsze-pan. The expression was, by the Emperor K'een-lung, deemed inelegant, and he changed the term to, 聚珍 Tseu-chin, 'Congregated Pearls.' Under the Dynasty 宗 Sung, moveable characters made of clay, baked hard, were used. The Writer of this, possesses an Imperial Work in 24 vols. entitled 欽定平苗紀畧 which was printed with moveable types; but it is by no means equal to good printing with wooden blocks, which are still, almost universally adhered to by the Chinese.

Kang-he, in his forty-ninth year, said, 'Since I ascended the throne, I have directed military operations to a great extent. I have crushed rebels, I have taken possession of Formosa; I have 降鄂羅斯 humbled the Russians.'

In the 22nd year of Kang-he, the population of the Empire is put down at 19,432,753 families.—In his 50th year, the population was 20,111,380 families.

1738, The famous Pirate, who submitted to Kang-he, in his 23rd year, was called 鄭克塽 Ching-chung-shwang. The multitude were called together by Government to witness the 薙髮 tonsure of the Pirate Chief and his party. 施琅 She-lang, was opposed to him, and obtained the title of 靖海將軍 Tsing-hae Tseang-keun, 'Pacifier of the Seas.'

吳三桂 Woo-san-kwei, The famous Chinese General, who opposed the Tartars, during the closing years of the last Emperor of the Ming Dynasty; and who, on the Capital being taken by the rebel 李自成 Le-tsze-ching, and the Emperor and his Empress having destroyed themselves, invited his late enemies the Tartars, to assist in expelling the rebel.

Woo-san-kwei fought for the Tartar Dynasty, during the whole of Shun-che's reign, and till the 10th year of Kang-he, when he rebelled. He was previous to this, denominated 平西王 Ping-se wang, 'The king, subjugator of the West.' In the 17th year of Kang-he, he died unsubdued.

Woo-san-kwei's son during his father's life, was taken by the Government and destroyed; his grandson succeeded to the head of his party, but was soon overcome, taken, put to death, and had his lifeless head exposed to the multitude by

the Emperor's order. His grand-father's body was taken from its grave, cut to pieces, and parts sent to several Provinces of the Empire. His Majesty was overjoyed on the occasion; gave a banquet to ninety-three of his principal military officers, desired them to be at their ease; to talk and laugh in his presence; and urged them to drink, till from the quantity of wine which they had taken, it was necessary for the servants in waiting to carry them out. (Vide, Tung-hwa-lüh.)

1666, Tea first used in England.

1756,—146 Englishmen confined in the blackhole at Calcutta, 123 died

1643-4, Shun-che, ascended the throne of China. The Meaou-haou of Shun-che's predecessor, is 太宗文皇帝 Tae-tsung-wän Hwang-te. His Kwö-haou, A. D. 1636, was 崇德 Tsung-tih. A. D. 1627, it was 天聰 T'heen-tsung. He changed the Kwö-haou during his reign. The family of 大清 Ta-ts'hing, in the Chronological Table, carry their Imperial genealogy one generation farther back. It commences in 1616, then the Kwö-haou was 天命 T'heen-ming, 'By the decree of heaven.' The Meaou-haou is 太祖高皇帝 Tae-tsao-kaou Hwang-te. Their Court was then held in Manchow Tartary, at the place now called 興京 Hing-king.

1643, The 18th year of the reign of Charles I.

Shun-che required of the Chinese, the 薙髮 T'he fä, 'Eradication of the hair,' or Tartar mode of shaving the head, on pain of death. The obstinate omission of it, he declared to be an unpardonable crime. There was much opposition made to it, and some men of rank suffered in consequence.

1652, Shun-che reigned over 14,883,858 families, which at an average of six persons to a family, makes 89,000,000. (Vide Tung-hwa-lüh.)

1635, Tae-tsung-wän Hwang-te, addressing his Courtiers, said, "I have read the Historical Works of the Chinese, and they abound with false glosses; there is no advantage can arise from an entire perusal of them. Do you study the Histories of 遼宗金元 Leaou, Sung, Kin, and Yuen, and select from them examples of men who diligently sought to improve in the art of Government, then our country will increase in felicity and glory." (Vide, Ta-ts'hing Shing Heun, vol. 2.)

1618, In the 3d. year of 天命 T'heen-ming, corresponding to the 46th year of 萬曆 Wan-leih, the Manchow Prince, 征明臨行 about to enter on the sub-

Jugation of the Chinese, wrote down 七大恨 'Seven great grievances,' of which he had to complain: on account of which, he felt high indignation, and which he was about to revenge. These he laid before Heaven, and 告天 announced them to the Deity in a solemn manner. His words are,

'Ere my Grandfather had injured a blade of grass, or usurped an inch of ground that belonged to Ming, Ming causelessly commenced hostilities, and injured him.—This is the first thing to be revenged.

'Although Ming commenced hostilities, we, still desirous of peace, agreed to engrave it on a stone, and take a solemn oath in confirmation of it, that neither Manchow nor Chinese should pass the respective limits; whoever dared to do so, should, the moment he was seen, be destroyed; and that the party which connived at any violation of this treaty, should be exposed to the judgments of Heaven. Notwithstanding this oath, Ming again passed the frontier with troops in order to assist a People called the Yě-hih.—This is the second thing to be revenged.

'When a subject of Ming passed over the frontier and committed depredations in my territory, I, agreeably to the oath above stated, destroyed him. But Ming turned his back on the former treaty confirmed with an oath, complained of what I had done; put to death an Envoy of mine; and having seized ten men on the borders, caused them to be slain.—This is the third thing to be revenged.

'Ming with troops, passed the frontier to assist the Yě-hih, and caused my Daughter, already betrothed, to have her destination changed, and be given to another person of the Mung-koo nation.—This is the fourth thing to be revenged.

'For many generations, I held as my frontier, the Chae-ho hill, and places adjacent; my people cultivated it; but Ming has refused to allow them to reap, and expelled them from thence.—This is the fifth thing to be revenged.

'The Yě-hih committed crimes against Heaven; but Ming acted with partiality and gave entire credit to their statements, whilst he sent a special envoy to me bearing a letter, in which he vilified and insulted me.—This is the sixth thing to be revenged.

'Formerly the Hā-tāh, assisting the Yě-hih, twice came and invaded me. I announced it to Heaven; and reduced the Hā-tāh. Ming formed a conspiracy

with him and others, to attack me and restore him his kingdom; and in consequence, the Yě-hih several times invaded the Hă-tăh territory.

'In the contentions of neighbouring states, those who obey the will of Heaven conquer; those who oppose the intentions of Heaven are defeated and destroyed. How can those who have died by the sword be restored to life! or those who have obtained the people, return them again! Heaven establishes the Prince of a great nation! Why does Ming feel resentment against my country alone?

'The Gih-lun, and other nations, united their forces against me, to invade me. Heaven rejected Gih-lun for commencing bloodshed; but my nation flourished as the Spring. Ming is now assisting the Yě-hih, who are under severe reprehension and wrath; and is thereby opposing the will of Heaven, reversing right and wrong, and acting in the most irregular manner.—This is the seventh thing to be revenged.

因此七恨是以征之 'To revenge these Seven Injuries, I now go to reduce to order (or, to subjugate) the Dynasty Ming.' 遂率騎步二萬 'And he forthwith headed 20,000 horse and foot.' (Vide, Tung-hwa-lüh, I vol. 15 page.)

The Ta-ts'hing family carry their traditional genealogy several generations farther back than what is here inserted. They say, The first supernatural intimation of the subsequent glory of the family, was given at 長白山 Chang-pih-shan, 'The Long White Mountain,' which was upwards of 250 le, or 60 miles high. On the top of it, was a lake, 80 le in circumference, from which sprung three rivers. It was there declared by a supernatural voice, 'This land 將生聖人統一諸國 will produce a Holy Man who shall unite in one all nations.'

At the foot of the mountain was a pool of water, at which, tradition says, three 天女 Celestial females came to bathe. After bathing, a divine bird, 神鵲 A divine magpie) holding in its bill a certain fruit, flew and placed it in the garments of 季女 one of the females named Ke. She swallowed it, and immediately brought forth a son, who could speak as soon as he was born, and whose person and figure were extraordinary. To him it was said, 天生汝以定亂國 'Heaven has born you to tranquillize disordered nations.' The name given him was 愛新覺羅 Gac-sin-keŭ-lo. After his birth, his mother dis-

appeared, and the boy having placed himself in a bark, floated down the stream of a river to a certain shore, where having ascended the beach, he broke off willows and framed a seat on which he sat down, in the wilderness. There were in that land contending Chieftains, who fought and killed many. One who went forth to draw water, saw the boy, and was astonished at his extraordinary appearance. Having returned, and told the people of the Clan, they came out and questioned him respecting his name and surname. He said, 'I was born of the Celestial Female Foo-koo-lun, and am ordained by Heaven to settle your disordered state.' All astonished said, 'Heaven has brought forth a Holy One,' and forthwith constituted him their Sovereign. They fixed their abode at the city Go-ro-LZ, in the wilderness of Go-han-hwuy, on the east of the Long White Mountain. They denominated their country 滿州 Mau-chow.

It happened after this, that the people of the state rebelled and killed all the family except one boy, whose name was 范察僅 Fan-chä-kin, who ran into the wilderness, and escaped from a rook or magpie alighting on his head, and being seen by his pursuers at a distance, was mistaken for a rotten trunk of an old tree. From this, the family was preserved from becoming extinct.* The next person of eminence, who is now termed the 六祖 Sixth Ancestor,† having revenged the murder of his family, and fixed himself in their former place of abode, he inherited the name of Gae-sin-ke8-lo; and his descendants still retain the two last syllables of the name, and wear a red girdle to distinguish them. (Vide, Tung-hwa-lüh.)

* From the preservation of Fan-chä-kin, the Tartars venerate the magpie, and prohibit its being shot. They have an annual ceremony at the spot where this deliverance took place in commemoration of it.

† The 6th Ancestor is denominated in the Manchu, 肇祖 Shaou-tsoo; the 5th, 興祖 Hing-tsoo; the 4th, 景祖 King-tsoo; the 3d, 顯祖 Hëen-tsoo; the 2d, 太祖 Tae-tsoo; and the 1st, or Shun-che, 世祖 She-tsoo. Tae-tsoo waged his first war about A. D. 1600, with 100 soldiers, and 30 suits of armour.

The 明朝 Ming Dynasty.

| MEAOU-HAOU | KWÜ-HAOU. | Reign ed years. | Reign closed A. D. | First year of Cycle. |
|----------------------------|------------------------|-----------------------|--------------------------|----------------------------|
| 莊烈 Chwang-läë, - - - | 崇禎 Tsung-ching, - - - | 16 | 1643 | |
| 熹宗 He-tsung, - - - | 天啓 T'hëen-k'he, - - - | 7 | 1627 | |
| 光宗 Kwang-tsung, - - - | 泰昌 Tae-chang, - - - | 1 | 1620 | LXXII 1624 |
| 神宗 Shin-tsung, - - - | 萬曆 Wan-leih, - - - | 48 | 1619 | |
| 穆宗 Müh-tsung, - - - | 隆慶 Lung-king, - - - | 6 | 1571 | |
| 世宗 She-tsung, - - - | 嘉靖 Kea-tsing, - - - | 45 | 1565 | LXXI 1564 |
| 武宗 Woo-tsung, - - - | 正德 Ching-tih, - - - | 16 | 1520 | |
| 孝宗 Heaou-tsung, - - - | 弘治 Hung-che, - - - | 18 | 1504 | LXX 1504 |
| 憲宗 Hëen-tsung, - - - | 成化 Ching-hwa, - - - | 23 | 1486 | |
| 英宗 Ying-tsung, * - - - | 正統 Ching-t'hung, - - - | 8 | 1463 | |
| 代宗 Tac-tsung, - - - | 景泰 King-tae, - - - | 7 | 1455 | |
| 英宗 Ying-tsung, (restored) | 天順 T'hëen-shun, - - | 14 | 1448 | LXIX 1444 |
| 宣宗 Seuen-tsung, - - - | 宣德 Seuen-tih, - - - | 10 | 1434 | |
| 明仁宗 Ming-jin-tsung, - | 洪熙 Hung-he, - - - | 1 | 1424 | |
| 成祖 Ching-tsoo, - - - | 永樂 Yung-lö, - - - | 22 | 1423 | |
| 惠帝 Hwuy-te, - - - | 建文 Këen-wän, - - - | 4 | 1401 | |
| 太祖 Tae-tsoo, of LOW BIRTH. | 洪武 Hung-woo, - - - | 31 | 1397 | |

* Taken by the Tartars.

REMARKABLE OCCURRENCES DURING THE DYNASTY MING.

1635, Regular Posts established from London to Scotland and Ireland.

1597, Watches first brought into England.

1589, Coaches first used in England.

1573, 萬歷二年建關於蓮花莖 'In the 2nd year of Wan-leih, was built the Macao barrier, on the isthmus called 'The stalk of the water-lily.'

1579, English East India Company incorporated.

明初用人不拘資格當開國之初急于求才且以官爵聳動天下而一時人才亦即出其中 'In the beginning of the Dynasty Ming, the Government, in employing men, paid no regard to their rank. In commencing the Dynasty, there was an urgent demand for talents; and the Empire being roused by the hope of rank and nobility, the human intellect at once rose above mediocrity.'

明初有火車火傘大二三將軍等砲 'At the commencement of the Dynasty Ming, they had fire-chariots, fire-umbrellas and guns, which they called The Great General, the Second, and the Third General; &c.

國初止有神機火槍一種而佛郎機子母砲鳥嘴銃皆後出 'At the beginning of the Dynasty, they had only a kind of musket called Shin-ke-ho-tseang. The guns and muskets of the Franks (or Europeans), all appeared afterwards.' 今之鳥槍 'The Neaou-tseang, or fowling pieces of the present day.' The soldier's match-lock, is now called a Neaou-tseang.

1535, 澳夷西洋族自嘉靖三十年來 'Macao Foreigners, a tribe from the Western Ocean (Europe), began to come from the 30th year of Kea-tsing.' (Vide, Gaou-mun-ke-leö.)

1522, 鎗彈則嘉靖四十三年始 'Lead bullets were first introduced in the forty-third year of Kea-tsing.' (Vide 叢考 Tsung-kaou, 8 vol.) 鳥槍則起于嘉靖倭人入內地有被擒並得其銃遂令所擒之後教演中國人 'Muskets were introduced during the reign

of Kea-tsing. Japanese entered the country, and with their muskets were taken.

The Japanese thus taken were ordered to teach the Chinese.'

1503, Knives first made in England.

1561, Pins first used in England, before which ladies used skewers.—Silk stockings first used in England.

1534, Reformation in England.

1539, Cannon began to be used in ships.

1499, North America discovered for Henry VII. by Cabot.

1497, Portuguese pass the Cape of Good Hope.

1494, Algebra first known in Europe.

1492, America discovered by Columbus, a Genoese, in the service of Spain.

1446, Vatican Library founded at Rome.

1340, Gunpowder and Guns first invented by Swarts, a Monk of Cologne.

1423, In the reign of 永樂 Yung-lo, 北京 Pih-king (or Pekin), first became the capital.

嘉靖三十二年番船趨濠鏡者言舟觸風濤水漬濕貢物願暫借濠鏡海地晾曬海道副使汪柏許之時僅草舍數十間後商人謀利者漸運磚瓦木石爲屋佛郎機遂得混入番人入居澳自汪柏始

In the 32nd year of Kea-tsing, (People in) foreign vessels came to Macao, and affirmed, that having encountered a gale of wind, the ships were leaky, and the articles of tribute had become wet and damp;—it was desired, that Macao, on the sea-coast, might be allowed them to dry their goods. Wang-pih, the (Chinese) officer on the coast permitted it. At that time, they erected merely a few mat sheds, but afterwards, trading people desirous of gain, caused to be brought thither bricks, tiles, wood and stone, of which they made houses. The Franks (a general term for Europeans) thus obtained a clandestine entrance. European foreigners obtaining a residence in Macao, originated with Wang-pih.' (Vide, Heang-shan-hëen-che.)

1388, The Japanese repeatedly pillaged the coast, which gave much uneasiness of mind

to the Emperor. He requested the advice of 方鳴謙 Fang-ming-kéen, who, he said, had been long acquainted with naval affairs. Ming-kéen, gave it as his opinion, in reply to His Majesty, that as the Japanese came by sea, they must be repelled at sea. 'Let there be built,' said he, 'a long shore at certain distances, places of defence, occupied by land troops; and between them let vessels of war be stationed. Thus in all probability the Japanese will be unable to land, or if they do, it will be impossible for them to spread themselves. Further, instead of oppressing the coast with troops brought from a distance, let every fourth man of the inhabitants be required to bear arms.' To this proposal His Majesty assented. Fifty nine towns were built along the coast, and fifty-nine thousand men chosen to defend them.

1394, Population is stated at 16,052,860 families; 60,545,812 persons. (Vide, Kang-kéen-e-che.)

1370, 倭寇山東 'The Japanese pillaged Shan-tung. In the same year, the new Emperor summoned to his presence the ministers of the late Dynasty, and questioned them respecting 元政得失 Those parts of the administration of the Dynasty Yuen, which were successful, and those which failed. Fung-yih, one of the ministers, replied, 元有天下以寬得之亦以寬*失之 'Yuen obtained possession of the Empire by clemency; and by clemency lost it.' The Emperor said in answer, 'I have heard only of clemency being the means of obtaining possession of a people; I have not heard of clemency being the cause of losing them,' 夫步急則蹢弦急則絕民急則亂居上正當用寬 'He who walks hastily will stumble; the bow-string drawn violently will break; and the people pressed hard will rebel. Those who occupy high stations ought, in an especial manner, to exercise clemency.' The Sovereign Ke, of the late Dynasty, was given up to indulgence and pleasure, he lost his Empire by remissness, but by no means from clemency.' (Vide, Kang-kéen-e-che, 38 vol.)

* 寬 K'hwán, that is literally, 'Broad; breadth; liberality; lenity; clemency.'

The 元朝 Yuen Dynasty.

| MEAOU HAOU. | KWÖ-HAOU. | Reign ed years. | Reign closed A. D. | First year of Cycle. |
|----------------------------------|---|-----------------------|--------------------------|----------------------------|
| 順帝 Shun-te, or 順宗 Shun-tsung, | 元統 Yuen-tung, 至元 Che-yuen, and 至正 Che-ching, | 35 | 1366 | LXVIII 1384 |
| 文宗 Wän-tsung, | 天歷 T'hëen-lěč, and 至順 Che-shun, | 5 | 1338 | |
| 明宗 Ming-tsung, | 天歷 T'hëen-lěč, - - - - - | 1 | 1333 | |
| 泰定帝 Tac-ting-te | 泰定 Tac-ting, 致和 Che-ho, - - | 5 | 1332 | |
| 英宗 Ying-tsung, - | 至治 Che-che, - - - - - | 3 | 1327 | LXVII. 1324 |
| 仁宗 Jin-tsung, - | 皇慶 Hwang-king, 延祐 Yen-yew, - | 11 | 1324 | |
| 武宗 Woo-tsung, - | 至大 Che-ta, - - - - - | 4 | 1313 | |
| 成宗 Ching-tsung, | 元貞 Yuen-ching, 大德 Ta-tih, - - | 13 | 1309 | |
| 世祖 She-tsao, - | 至元 Che-yuen.* - - - - - | 15 | 1296 | |

* 至元 Che-yuen, is the Hoo-pi-li, or Coblai of European Writers. The Chinese write his proper name 忽必烈 Hwüh-peih-lěč.

REMARKABLE OCCURRENCES DURING THE DYNASTY YUEN.

元世祖 The first Emperor of the Yuen Dynasty, 遣使窮河源 'Sent persons to discover the source of the Yellow River. The narrator observes, that the river was co-eval with the creation, and that although the shiftings of its course were various, they were beyond the controul of human strength; and to search for its source was in vain. With this Dynasty, however, the Grand Canal originated, which has been an incalculable benefit to the Empire ever since.

元世祖召天祥 The first Emperor of the Dynasty Yuen, called for T'hëen-tseang, one of the ministers of the late fallen family, and said to him, 汝移所以事宋者, 事我, 當以汝爲相矣 'If you will transfer to me that service which you performed to Sung, I will forthwith make you a minister of state.' The other replied, speaking of himself, 天祥爲宋宰相, 安事二姓願賜之一死足矣 'T'hëen-tseang, was the minister of Sung; how can he serve masters of different names! He desires that death may be conferred upon him, that will satisfy all his wishes.' The Emperor hesitated. The attending officers advised compliance with his arrogant request; and an order was immediately given to carry him out to the market place, and there put him to death. 臨刑殊從容 when about to suffer, he displayed the greatest ease and composure, saying to the Executioners, 吾事畢矣 'My work is finished!' He died at the age of 47. In his girdle were found written, sentences taken from the Sages Confucius and Mang-tsze, with reflections upon them. When his corpse was received by his wife, its countenance, exhibited the same appearance that it possessed when animated by the soul of her departed husband. T'hëen-tseang is greatly admired and praised by the Chinese Historians. (Vide, Kan-këen-e-che.)

順帝十一年 In the 11th year of Shun-te, (a most dissipated and worthless Emperor), extensive surveys were made to find the level of various parts of the

Country; and great efforts were employed in reference to the Grand Canal. 170,000 men, soldiers and people, were employed 開黃河故道 to open the former bed of the Yellow River, in which they succeeded, and caused the waters to alter their course and resume their wonted channel.

1366, Foreign Commerce at Canton, stopped one year and opened the next.

元時西北疆最大 'In the beginning of Yuen, the North-west boundary (of the Empire) was most extensive.' Since the conquests of K'een-lung, those boundaries are probably much exceeded.

古來佛事之盛未有如元朝者 'The Religion of Füh never prevailed so much as in the time of Yuen.' 八仙之說出于元人

'The story of the Ph-s'een (or eight genii), arose in the time of Yuen.'

今所用紅帖則自劉瑾始也 'The use of red paper visiting cards, commenced with Lew-kin,' who lived during the reign of Ying-tsung. Before that time, white paper was used; and at an earlier period, pieces of wood with the name engraven on them.

元學則尚老莊 'In the time of Yuen, the schools of (the Philosophers) Laou-tsze, and Chwang-tsze, were chiefly attended to.'

世祖徃礮匠西塢阿老瓦了與其徒赤恩馬因 'The first Prince of the Dynasty employed stone-throwing engine makers from the west. (Two 回回 Mohammedans,) O-laou-wa-leaou, and his pupil Yih-sze-ma-yin.'

1324, Foreign Trade regularly restored.

1320, Gold first coined in England.

1309, Tallow candles so great a luxury in Europe, that splinters of wood were used in England for lights.

1302, Mariner's Compass, by Gioia, of Naples.

1298, Wine, in England, sold in Apothecaries' shops.

1296, Foreign Commerce at Canton interrupted for a time.

1281, An Imperial order was given 焚毀道書 'To burn the books of the sect Taou.' 帝信桑門郎沙門 'The Emperor believed the Sang-mun,' i. e. the Sha-mun, or Priests of Buddah. One stated to His Majesty, that the 道德經 Taou-tih-king alone was published by 老子 Laou-tsze, the founder of

the sect; all other books possessed by them were spurious productions of persons who lived subsequently. His Majesty directed 悉焚之 to burn them all without exception. "Alas! says the Historian, that the Emperor seeing the fallacy of the Books of Taou, should yet esteem those of Buddah as true. He ran to the same extreme on the one hand that some of the Emperors of the preceding Dynasty did on the other. They were misled by the pretensions of the sect Taou, and persecuted that of Buddah. They were equally partial and equally under the influence of erroneous principles." —No other than the principle of toleration will prevent mutual persecution; it alone is fitted for universal use.

1280, 大發兵擊日本 'A large army was sent to attack Japan.'

The Historian of the Dynasty 元 Yuen, inserts some notices of the ancestors of 忽必烈 Hwüh-pēih-lěě. His grandfather was 成吉思可罕 Ching-keih-sze-k'ho-han, Zenghisk'han, or Ginghisk'han. His elder brother by the same mother, was 蒙哥 Mung-ko (the Mogul?), who succeeded to his grandfather's throne, and held his Court at 斡難河 Kwan-nan-ho. About 1252, he directed his brother 忽必烈 to rule the 蒙古 Mung-koo's and 漢地民 Chinese. In 1624, he ordered the 塔塔兒 Tā-tā-urh, 'Tartars,' to 帶征欣都思怯失迷兒 go to reduce the Hin-too-sze, 'Hindoos,' and Kēē-shih-me-urh, 'Cashmere.' They found there, it is said, an immense quantity of gems and treasure.

At this time, and previous to it, the people of the North-east and North-west, held alternately a considerable part of the Chinese Empire. The 東遼 Tung-leaou, and 西遼 Se-leaou, (the Western and Eastern Tartars), the people called by the Chinese 金國 Kin-kwō, and 元 Yuen, (the Empire of Zenghisk'han) contended with each other, and against the Chinese. Chinese Historians devote a considerable portion of their works to these foreign Sovereignities, but do not admit them among the legitimate Emperors of China. Yuen, finally prevailed over all competitors, as well as the Chinese Dynasty 宋 Sung.

The 宋朝 Sung Dynasty.

Also distinguished by 南宋 Nan-sung, or 大宋 Ta-sung.

| MEAOU-HAOU. | KWÖ-HAOU. | Reign ed years | Reign closed A. D. | First year of Cycle. |
|-------------------|--|----------------------|--------------------------|----------------------------|
| 帝 昺 Te-ping, - - | 祥 興 Tseang-hing, - - - - - | 2 | 1281 | |
| 端 宗 Twan-tsung, | 景 炎 King-yen, - - - - - | 2 | 1279 | |
| 恭 宗 Kung-tsung, | 德 祐 Tih-yew, - - - - - | 2 | 1277 | |
| 度 宗 Too-tsung, - | 咸 淳 Han-shun, - - - - - | 10 | 1275 | LXVI 1264 |
| 理 宗 Le-tsung, - - | 嘉 熙 Kea-he, 淳 祐 Shun-yew, 寶 祐 } Paou-yew, 開 慶 Kae-king, 景 } 定 King-ting, 紹 定 Shaou-ting, &c. } | 40 | 1265 | |
| 寧 宗 Ning-tsung, - | 慶 元 King-yuen, 嘉 泰 Kea-tae, &c. } 開 禧 Kae-he, 嘉 定 Kae-ting, &c. } | 30 | 1225 | |
| 光 宗 Kwang-tsung, | 紹 熙 Shaou-he, - - - - - | 5 | 1195 | LXV 1204 |
| 孝 宗 Heaou-tsung, | 隆 興 Lung-hing, 乾 道 Kan-taou, } 享 熙 Shun-he, - - - - - } | 16-17 | 1190 | |
| 高 宗 Kaou-tsung, - | 建 炎 Kéen-yen, 紹 興 Shaou-hing, | 36 | 1163 | |
| 欽 宗 Kin-tsung, - | 靖 康 Tsing-kang, - - - - - | 1 or 2 | 1127 | |
| 徽 宗 Hwuy-tsung, | 建 中靖 國 Kéen-chung-tsing-kwö, } 崇 寧 Tsung-ning, 大 觀 Ta-kwan, } 政 和 Ching-ho, 重 和 Chung-ho, } 宜 和 E-ho, - - - - - } | 25 | 1125 | LXIV 1146 |
| 哲 宗 Chê-tsung, - | 元 祐 Yuen-yew, 紹 聖 Shaou-shing, } 元 符 Yuen-foo, - - - - - } | 15 | 1100 | LXIII 1084 |

[Continued on page 22.]

REMARKABLE OCCURRENCES DURING THE DYNASTY SUNG.

The first Emperor of the Dynasty 宋 Sung, was raised to the throne by the Generals of the army, on account of the minority of 恭帝 Kung-te, who succeeded his father at seven years of age. The Generals about to attack the Northern hordes, disliked the idea of fighting under the rule of a child, who could not know or reward their services. They therefore determined among themselves to raise 匡胤 Kwang-ying, a servant of the deceased Monarch to the Sovereignty, and immediately dispatched a messenger, who found him lying under the influence of wine, and in that state, communicated to him the decision of the army. 未及對. 黃袍已加身矣. 'Ere he had time to reply, the yellow robe (the badge of sovereignty) was already applied to his person.' How like the bestowment of the Purple in the days of Rome's decline!

1281, The custom of colouring the nails with the red 鳳仙花 Fung-sēn flower, commenced during this Dynasty. The 回回婦 Mohammedan women are said to be fond of it.

木棉布 Cotton cloth first made under this Dynasty.

Some writers place here 活字 Hwuh-tze, or Moveable Characters, made of burnt clay and placed in a frame.

1275, Marco Paulo, the Venetian Traveller.

火器古已有之非火藥製也. 'Fire machines in war were used in ancient times, but not with powder.' What were called 礮 Paou, or 砲 Paou, were machines for throwing stones. They could throw them from 1 to 200 paces. 火砲 Ho-paou, 'Fire engines,' commenced during this Dynasty, amongst the Tartars. Lime and sulphur (they say), were enclosed in paper, which when thrown into ditches that surrounded the walls of towns, exploded when coming in contact with water, and annoyed the besiegers. 魏勝 Wei-shing, made engines for throwing stones, in which he used powder. His powder was made of 硝石硫磺柳炭 'Saltpetre, sulphur, and willow charcoal.' These, it is said, were the commencement of the powder and guns used in later ages.

The Dynasty Sung. (Concluded.)

| MEAOU-HAOU. | KWÖ-HAOU. | Reign ed years | Reign closed A. D. | First year of Cycle. |
|-------------------|--|----------------------|--------------------------|----------------------------|
| 神宗 Shin-tsung, - | 熙寧 He-ning, 元豐 Yuen-fung, - | 18 | 1085 | |
| 英宗 Ying-tsung, - | 治平 Che-ping, - - - - - | 4 | 1087 | |
| 仁宗 Jin-tsung, - - | 康定 Kang-ting, 慶歷 King-lê, } 皇祐 Hwang-yew, 至和 Che-ho, } 嘉祐 Kea-yew, - - - - - } | 41-49 | 1063 | |
| 真宗 Ching-tsung, | 咸平 Han-ping, 景德 King-tih, } 大中祥符 Ta-chung-tsang-foo, } 天禧 Th'een-he, 乾興 Kan-hing, } | 25 | 1014 | LXII 1024 |
| 太宗 Tae-tsung, - - | 太平興國 Tae-ping-hing-kwö ; } 雍熙 Yung-he ; 端拱 Twan-kung ; } 淳化 Shun-hwa, 至道 Che-taou. } | 22 | 989 | |
| 太祖 Tae-tsoo, - - | 建隆 K'een-lung ; 乾德 Kan-tih ; } 開寶 Kae-paou. - - - - - } | 17 | 967 | LXI. 964 |

景定八年 'In the 8th year of King-ting, pearls and ornaments of gold for head dresses, were prohibited by law at Canton.

宋寧宗開禧二年羣臣共上尊號曰成吉思可汗 'In the second year of Kae-he, of the Dynasty Sung, all the ministers of state, accosted the (Tartar) Lord, by the honorable title of Ching-keih-sze-k'ho-

han, (Genghisk'han). The birth of one of his ancestors, is represented as extraordinary. The mother dreamt that she saw 白光自天而下化金

色神人趨臥榻 'A white light descend from heaven, which was transformed into a golden coloured divine person, who approached the

bed. She awoke in a fright, and found that she had conceived a son, who on his birth, was called 李端义兒 Po-twan-che-urh. The boy was remark-

able in his appearance; was thoughtful and silent, and by the people of the family, thought silly. His mother, however, affirmed that he was not silly;

that his sons and his grandsons would become great and glorious. Zenghisk'han, a 蒙古人 Mung-koo man, was the fifth in descent from the wonderful

boy. His name was 鐵木真 Têk-müh-chin, which denotes 武功也 Military glory, which name was given him by his father, from his 手握凝

血 'Hand grasping when he was born, a ball of clotted blood.'

1233, Houses in London still thatched with straw.

1200, Chimnies not known in England.

1180, Glass windows first used in England.

1172, Ireland taken possession of by Henry II.

朱夫子 Choo-foo-tsze, the famous Commentator on the Four-books.

1100, The first Crusade.

1085, Justices of the Peace first appointed in England.

1080, Tower of London built.

東都 Tung-too, Chinese Capital in Honan.

1066, William the Conqueror.

1065, Turks take Jerusalem.

989, Paper made of Cotton rags, was in use in Europe, A. D. 1000; that of linen rags,

1170. Manufactory introduced in England, at Dartford, 1588.

宋神宗 Shin-tsung, of this Dynasty, was a person exceedingly desirous of

ruling well. He was diligent, and he was economical. Yet, notwithstanding the possession of these good qualities, from an erroneous choice of a minister, 王安石 Wang-gan-shih, he is said to have pursued measures, which commenced the ruin of the house of Sung.

Wang-gan-shih, was a learned man, not well acquainted with the state of the eastern world; 狃狹少容泥古 'Hasty, narrow minded, and bigotedly attached to every thing contained in the ancient books of the Chinese.' When the Emperor asked him what he thought of the rule of 唐太宗 Tang Tae-tsung, he exclaimed, "What did Tae-tsung ever perform! 陛下當法堯舜 Your Majesty must imitate (the two first kings of our race) Yaou and Shun." The Emperor in opposition to the advice of all his other statesmen, gave the chief direction of affairs to Gan-shih; and he forthwith set about changing every part of the government to his views of the ancient Classics. The other ministers vehemently opposed him for a time. One of them in the Emperor's presence, after a long and unsuccessful debate, fell down, and died from vexation. When they found their opposition ineffectual, many of them retired from office. One of them said, to the Emperor, 大抵小人惟喜動作生事則其閒有所希冀 'It is a general rule, that bad men are fond of stirring up and creating a piece of work, because in the midst of the commotion they have something to hope for; 若朝廷守靜則事有常法小人何望哉 but if Your Majesty will adhere to a steady quiet system, then things will acquire and go on in a constant regular mode of government; and what will bad men have to hope for!'—That no alteration or improvement should be made in governments, is of course absurd; at the same time it will be found true, that speculative universal innovators, who, either like Wang-gan-shih, think that the ancients were infallibly right in every thing, or like some modern Europeans, think they were right in nothing, are 小人 either bad or weak men, and enemies to the peace of mankind

One of Gan-shih's measures was, to form a kind of Militia, 保甲卽義勇民兵 to which the people had so great an aversion, that 民截指斷腕以避丁者 some of them cut off their fingers and hands to avoid being enrolled. (Vide, Kang-k'een-e-che.)

英宗四年 In the fourth year of Ying-tsung, Canton was first walled in, at the expense of 50,000 Tales, surrounding a space of seven le, about two English miles; previous to that, **民悉野處田** the people all lived in the fields. It was done as a defence against the people of Cochinchina, who frequently invaded and plundered Canton. Cochinchina was at that time called **交趾** Keaou-che, which was during the same Dynasty, changed to **安南** Gan-nan, its present name.

仁宗元年禁廣南巫覡邪術 In the first year of Jin-tsung, the arts of witches and wizards, (women and men who pretended they could see spirits) were prohibited at Canton, which was then called Kwang-nan.

眞宗 In the 7th year, 12th moon, of the reign of Ching-tsung, **日食不應** An Eclipse of the sun, which the Astronomers predicted, did not take place. On this occasion the Ministers congratulated His Majesty, as if the Heavens for his sake had dispensed with so unlucky an omen. The Historian who relates this circumstance, cannot help noticing the ignorant and ridiculous flattery exhibited by this congratulation. It was more probable that the course of nature was altered, than that the Imperial Astronomers were mistaken!

The last Emperors of the Dynasty **宋** Sung, were pursued by the conquering Tartar barbarians of the subsequent Dynasty **元** Yuen, to **惠州** Hwuy-chow, in the Province of Canton. On taking some of the towns, they **車裂** tore to pieces, by fastening to carts the Generals who withstood them, and **屠其民** butchered the people in such numbers, that the blood flowed in sounding torrents. From Hwuy-chow, the Emperor **恭宗** Kung-tsung, and great numbers of the Court and Army betook themselves to sea, where finally in despair, **陸秀夫** Lü-sew-foo, having first thrown over-board his own wife, addressing the Emperor said, "Since the affairs of the country have come to this state, you ought now to die; your Majesty now suffers the lowest degree of degradation; you ought not to suffer it longer." So saying, he bore the Emperor with himself to immediate death, by drowning in the sea. An immense number of the Court and Army followed their example. History says, that some days afterwards, the sea cast up 100,000 dead bodies.

The 五代 Woo-tae, or Five Dynasties.

後周 HOW-CHOW.

| MEAOU-HAOU. | KWÜ-HAOU. | Reign ed years. | Reign closed A. D. | First year of Cycle. |
|------------------|--------------------------|-----------------------|--------------------------|----------------------------|
| 恭帝 Kung-te, - - | | 1 | 950 | LXI. 964 |
| 世宗 She-tsung, - | 顯德 Hsien-tih - - - - - | 6 | 950 | |
| 太祖 Tae-tsoo, - - | 廣順 Kwang-shun. - - - - - | 3 | 944 | |

後漢 HOW-HAN.

| | | | | |
|------------------|--------------------------|---|-----|--|
| 隱帝 Yin-te, - - - | 乾祐 Kan-yew. - - - - - | 3 | 941 | |
| 高祖 Kaon-tsoo, - | 天福 Th'een-fuh. - - - - - | 1 | 938 | |

後晉 HOW-TSIN.

| | | | | |
|------------------|------------------------------|---|-----|--|
| 齊王 Tse-wang, - - | 天福 Th'een fuh; 開運 Kae-yun, - | 4 | 937 | |
| 高祖 Kaou-tsoo, - | 天福 Th'een-fuh. - - - - - | 7 | 935 | |

後唐 HOW-TANG.

| | | | | |
|------------------|---|---|-----|--|
| 廢帝 Fei-te, - - - | 清泰 Ts'hing-tae, burnt himself to death. | 2 | 926 | |
| 閔帝 Min-te, - - - | 應順 Ying-shun, (reigned 3 months.) | | 924 | |
| 明宗 Ming-tsung, - | 天成 Th'een-ching, 長興 Chang-hing | 8 | 924 | |
| 莊宗 Chwang-tsung, | 同光 T'hung-kwang. - - - - | 3 | 916 | |

後梁 HOW-LEANG.

| | | | | |
|------------------|----------------------------|----|-----|------------|
| 末帝 Müh-te, - - - | 乾化 Kan-hwa, 貞明 Ching-ming. | 10 | 913 | |
| 太祖 Tae-tsoo, - - | 開平 Kae-ping, 乾化 Kan-hwa. | 6 | 903 | LX. 904 |

REMARKABLE OCCURRENCES DURING THE FIVE DYNASTIES.

後周太祖姓郭 Kō, the first Emperor of the short Dynasty How-chow, was of mean parentage. In his childhood, he had a bird marked with ink on his neck, from whence he was nick-named 郭雀兒 'Sparrow Kō.' He served the last Emperors of the preceding Dynasty, and fought against the northern barbarians. He gained the affections of the army, usurped the name of Emperor; returned, and attacked his Master, who attempted resistance, but was defeated; fled; overtaken and murdered in a peasant's house.

950, 300 Priests sent from China to India.

後漢高祖姓劉 Lew, the first Emperor of the How-han, was a foreigner of the 沙陀部 Sha-to tribe. He held a military command when the 契丹 Ke-tan Tartars overcame 晉 Tsin. The Chinese Imperial throne thus becoming vacant, he usurped it, and having occupied it two years, died.

938, 門帖 Mun-tě, or 桃符 Taou foo, A kind of spell to drive away, or keep out evil spirits, introduced. It consists of the four words 神荼 Shin-too, and 鬱壘 Yüh-luy, which are the names of two deities; one of which is pasted against each side of the door.

晉高祖姓石 Shih, the founder of the Dynasty Tsin, was a foreigner from the West. He held his chief military command under Tang. He gave sixteen districts to the Tartars on condition that they should acknowledge him as Emperor. They conferred the title upon him, and he usurped the throne; which he filled seven years, and died in his 51 year.

937, Chinese Priest travelled 12 years in the west; he was 6 years in India.

935, Printing introduced to the notice of the Emperor, by a Minister of State, 馮道 Fung-taou, and some of the Classics printed by his recommendation. Fung-taou is worshipped by the Type-cutters, but execrated by the Historians as a supple time-serving man, who paid his court to five different and contending Sovereigns.

後唐莊宗姓李 Le, the first Sovereign of the How-tang Dynasty, was a foreigner from one of the small states on the west of China. He made himself useful against the enemies of **晉** Tsin, obtained a high situation in the army, succeeded to the throne of the kingdom; destroyed the Leang Dynasty, and styled himself Emperor. He enjoyed this dignity three years, and was murdered by a kind of court buffoon, in the 35th year of his age. (Vide, Kang-kên-e-che.)

924, Printing invented according to Du Halde.

916, **李後主** Le-how-choo, who ordered his concubine to bind up her feet. **婦女弓足不知起於何時有謂起於五代李後主令宮嬪官娘以帛繞脚令纖小作月狀由是人皆倣之** 'It is not known when the bow-foot (small foot) of females was introduced. It is said, that it arose in the time of the Woo-tac, or Five Dynasties; that Le-how-choo ordered his concubine, Yaou, to bind her foot with silk, and cause it to appear small, and in the shape of the new-moon. From this sprung the imitation of every other female.'

梁太祖姓朱 Choo, the first Emperor of the Dynasty Leang, was the son of a country school-master. He joined himself to a gang of robbers, who afterwards submitted to the Government. The existing Emperor conferred a name, **全忠** Tsuen-chung, denoting 'Perfectly faithful' on Choo, and with the name, the highest situation in the army, at that time called **軍節度** Keuen-tsë-th'oo. At first, his wife, then a rigidly correct and intelligent woman, for whom he felt respect and awe, kept him in order; but after her death, he became abandoned as before, and having debauched his own son's wife, was murdered by him. **朱全忠** Choo-tsuen-chung, after surrendering himself to the Government, on seeing the decline of the party, commenced his atrocities by becoming the tool of the Minister **崔胤** Tsuy-ying. This minister thought, that the Eunuchs, who were numerous, and some of them clever, shared his influence over the Sovereign's mind, and he therefore determined to exterminate them. He endeavoured first to persuade the Monarch that it was necessary to do so. The Monarch, however, argued that there were many good amongst them, and it would

be quite sufficient in the present instance to select a few of the worst, and punish them as examples to the rest. This however, was not enough to satisfy the malice and ambition of the Minister. His hostile views came to the knowledge of the Eunuchs, and they began to intrigue against him. The Minister, by feasting, flattery and tears, made friends with the General, and called him to Court with his army under pretence of opposing his force to another military Commander, who wished to dictate to the Emperor. Having despatched sixteen persons of the opposite party; he caused at one imperial residence, seventy Eunuchs to be murdered, and ninety at another place. When the Emperor appeared, he put on mourning, and affected to weep; bowed to the ground, and submitted himself to the punishment which he professed to deserve. The Emperor shed tears; took off his girdle and conferred it upon him. The Minister's malice was still but partially gratified. He therefore represented to the Emperor that the remaining Eunuchs amounting to several hundreds, were preparing to usurp the Government, it was absolutely necessary to destroy them. The Emperor submitted, and Tsuen-chung sent in his soldiers, who drove out the miserable Eunuchs and murdered them in cold blood. Their doleful cry of murder and injustice extended through every part, and far beyond the precincts of the palace.

By the Minister's influence, Tsuen-chung was ennobled, and had the title of King conferred on him. He then began to discover the final object of his ambition. The Minister perceived it; was alarmed for the consequences; and though he still kept up appearances of friendship with the General, (or as he now was called the King) he cherished very different views. Tsuen-chung observed it, and fearing that the Minister would oppose him, he caused him and several of his friends to be murdered. He now determined on the removal of the Emperor, and sent a written request to that effect, accompanied by a military force. The message was communicated whilst 上御延喜樓 His Majesty was at an entertainment in the Gallery of Joy. Before he had time to descend, the Court and people were hurried off by force, and, amidst lamentations for their own fate, with curses on the head of the Minister, for calling in Tsuen-chung 傾覆社稷 to overturn the throne and the altar, crowded the roads. As the Emperor

passed, the people 呼萬歲 called out, Wan suy, 'Ten thousand years,' live for ever! He replied with tears, say not Wan suy, for I shall never again be your Sovereign. For a time, he and his Queen, like many persons bereaved of hope, foolishly gave themselves up to grief and to drinking. At last, Tsuen-chung sent two of his creatures, with a hundred men, who after having killed the attendants forced their way into the chamber of the Emperor, where having just risen from a fit of intoxication, with a single garment upon him, he ran round a pillar, to escape his murders in vain. They pursued and killed him. When information of this was brought to Tsuen-chung, he threw himself upon the ground, and burst out in a tone of the most bitter lamentation, weeping most violently, and saying, 奴輩負我,令我受惡名於萬代 'The slaves have disobeyed me, and will cause my name to be infamous to ten thousand ages!' He forthwith directed that his two agents in the murder of the Emperor should be put to death. One of them, 友恭 Yew-kung, in going to execution 呼曰賣我以塞天下之謗如鬼神何 'Called out saying, I am sold a victim to stifle the reproaches of the world, but how will it appear to the Gods!'

After this, Tsuen-chung invited the nine kings, sons of the late Emperor 昭宗 Chaou-tsung, to an entertainment at 九曲池 the Lake Kew-keü, where he caused them to be all strangled, and thrown into the lake. At this time, a Comet appeared, which has always been regarded by the Chinese, as ominous of some change in the governments of the world; in consequence of this, Tsuen-chung put to death thirty men of influence at court, who were obnoxious to one of his favourites. Another of them having a dislike to a few of the Literati, whose province it was to examine candidates, and to confer degrees, because they would not pass him, said to Tsuen-chung, "These fellows always call themselves the 清流 'Pure flow,' (a Chinese phrase for persons of justice and equity; uncorrupted by bribes or undue influence) "They deserve to be thrown into the Yellow River, and made the 濁流 'Muddy flow.' Tsuen-chung laughed, and gave an order that the suggestion should be carried into effect. He afterwards murdered the Empress 何太后 Ho-tae-how, to secure to himself the Imperial throne, which he had usurped.—How cruel and mischievous a passion is the love of dominion!

末帝 Müh-te, or 璿 Tëen, the second of the Leang Dynasty, after stabbing, through the body, his abandoned father, amidst a load of abuse, in the chamber where he lay extremely ill, before he left the bed-room, despatched a person to kill his brother, and immediately forged a decree in his father's name, affirming that his brother 友文 Yew-wän, was a rebellious and disobedient son, but that 友圭 Yew-kwei (as Tëen was then called) was faithful and dutiful; the army was also thereby commanded to destroy Yew-wän, and to deliver the controul of their actions, and of the nation to Yew-kwei. On the strength of this forged decree, drawn up by the advice of one of the principal Generals, and of liberal donations to the Military, Yew-kwei ascended the throne. After reigning ten years, and leading a most profligate life, he killed himself on the approach of an enemy, in his 26th year; so that he must have been only sixteen when he murdered his father!

903, Gold and silver first weighed by the 兩 Leang or Tael. Before this, weighed by the 斤 Kin or catty

The 唐朝 Tang Dynasty. *

| MEAOU-HAOU. | KWÖ-HAOU. | Reign ed years. | Reign closed A.D. | First year of Cycle. |
|-------------------|---|-----------------------|-------------------------|----------------------------|
| 昭宣 Chaou-seuen, | 天佑 T'hëen-yew, - - - - | 2 | 897 | LX. 904 |
| 昭宗 Chaou-tsung, | 龍紀 Lung-ke; 大順 Ta-shun; 景 福 King-fuh, 乾寧 Kan-ning; 光化 Kwang-hwa, 天復 T'hëen fuh; 天佑 T'hëen-yew. - - - | 10 | 895 | |
| 僖宗 He-tsung, - | 乾符 Kan-foo; 廣明 Kwang-ming 中和 Chung-ho; 光啟 Kwang k'he; 文德 Wan-tih. - - - | 15 | 879 | |
| 宣宗 E-tsze-tsung | 咸通 Han-t'hung, - - - - | 14 | 864 | LIX. 886 |
| 宣宗 Seuen-tsung, - | 大中 Ta-chung, - - - - | 13 | 850 | |
| 武宗 Woo-tsung, - | 會昌 Hwuy-chang, - - - - | 6 | 837 | |
| 文宗 Wän-tsung, - | 太和 Tae-ho, 開成 K'hae-ching, - | 14 | 831 | |
| 敬宗 King-tsung, - | 寶歷 Paou-lëih, - - - - | 2 | 817 | |
| 穆宗 Mùh-tsung, - | 長慶 Chang-king, - - - - | 4 | 815 | |
| 憲宗 Hëen-tsung, - | 元和 Yung-ho, - - - - | 15 | 811 | LVIII 804 |
| 順宗 Shun-tsung, - | 永貞 Yung-ching, - - - - | 1 | 796 | |
| 德宗 Tih-tsung, - | 建中 Këen-ching, 興元 Hing-yuen, 貞元 Ching-yuen, - - - | 26 | 795 | |
| 代宗 Tae-tsung, - | 廣德 Kwang-tih, 永泰 Yung-tae; 大歷 Ta-lëih, - - - - | 17 | 769 | |
| 肅宗 Süh-tsung, - | 至德 Che-tih, 乾元 Kan-yuen, 上 元 Shang-yuen, 寶應 Paou- ying, - - - - | 7 | 752 | LVII 744 |

* Also styled 唐明皇 Tang-ming-hwang.

[Continued on page 34.]

REMARKABLE OCCURRENCES DURING THE DYNASTY TANG.

爺本呼父之爲尊貴之稱起於唐 'Yay, was originally a term applied to a father. It became a term of respect during the Dynasty Tang.

896, Alfred the Great, after subduing the Danish invaders, composes his body of laws, divides England into counties, hundreds, and tythings, erects country courts, and founds the University of Oxford.

孫揆 Sun-k'hwei, a distinguished officer of the Emperor 昭宗 Chaou-tsung, was taken prisoner by 克用 K'hly-yung, who asked Sun-k'hwei to accept a command under him. He refused on the ground of its being dishonorable to him, saying, "that as his troops were defeated, to die was his duty, but to accept an office under one opposed to the Emperor was impossible. K'hly-yung, in a rage, gave orders 鋸之 To saw him asunder. The executioners of this barbarous mandate, could not make the saw enter. 揆罵曰死狗奴鋸人當用板夾汝豈知耶 'K'hwei railing said, You dead dogs and slaves, if you would saw a man asunder, you should compress him between two planks; but how were you to know it! They accordingly did so with him, and he kept railing at them till he expired. (Vide, Kang-kéen-e-che.)

Throughout the Chinese and Tartar history, even up to the latest period, great cruelty appears to have been exercised towards prisoners. It seems to have been a constant practice, to put to death the principal officers after being taken. If they were able men and would serve their captors, they were spared; if not, they were destroyed with a liberal portion of abuse. Those who chose to die rather than change sides, are in history, mentioned with honor, under the appellation of 死節 Sze-tsë, which denotes, dying with an undeviating adherence to the line of duty.

879, The literary title 狀元 Chwang-yuen introduced. The term 門生 Mun-sang, denoting a Pupil, came into use after this.

The Dynasty Tang. (Concluded.)

| MEAOU-HAOU. | KWÜ-HAOU. | Reign ed years. | Reign closed A. D. | First year of Cycle |
|-----------------|--|-----------------------|--------------------------|---------------------------|
| 元宗 Yuen-tsung,† | 開元 K'hae-yuen, 天寶 T'héen-paou, | 43 | 745 | LVII. 744 |
| 睿宗 Juy-tsung, - | 景雲 King-yun, 太極 Tac-k'ih, - | 3 | 702 | |
| 中宗 Chung-tsung, | 嗣聖 Sze-shing, 神龍 Shin-lung, | 21 | 699 | |
| | 景龍 King-lung. - - - - } | | | |
| 高宗 Kaou-tsung, | 永徽 Yung-hwuy, 顯慶 H'een-king, | 24 | 678 | LVI. 684 |
| | 龍朔 Lung-sü, 麟德 Lin-t'ih, | | | |
| | 乾封 K'een-fung, &c. to the num- ber of thirteen. - - - - } | | | |
| | | | | |
| 太宗 Tae-tsung, | 貞觀 Ching-kwan. - - - - | 23 | 654 | |
| 高祖 Kaou-tsoo, | 武德 Woo-t'ih. - - - - | 9 | 631 | |

王緒 Wang-seu, a Chinese General during the reign of **僖宗** Hé-tsung, finding provisions failing him on a march, gave orders that all the old and feeble should remain behind; if any presumed to disobey this order, they should be put to instant death. The General's brothers, without his permission, ventured to take with them their aged mother. Wang-seu, harshly reprimanded them, saying, "Every army possesses laws; no army can exist without them; not to destroy you for your disobedience to my order, is to render my army without laws." The brothers urged the peculiar case of their mother. The General became enraged, and issued an order to cut her head off. The brothers begged to be put to death first. The army interfered in their behalf, and procured a pardon. This is on record as an instance on the one hand, of great filial duty, and on the other, of a total want of it.

During the same reign, **星交流如織大如杯椀** 'Two falling stars or meteors, shot across the heavens with a motion repeatedly intersecting each other's track, the appearance of which was similar to threads interwoven. They appeared of the size of a large bowl.' The phenomenon was regarded as **大異也** very extraordinary.

815, **上元佳節** Shang-yuen Kea tsë, or the feast of lanterns, commenced during this dynasty, and prevailed most during **宋** Sung.

815, **避煞之說**唐時已有此風 'The stories of avoiding malevolent spirits, which return with the manes of the deceased, at certain periods; and also of avoiding the baleful influence of stars, existed during this Dynasty.'

795, **三代而下惟漢興學** 'After the three Dynasties (**夏商周** Hea, Shang, Chow) Han alone excelled in learning.' **魏晉宋梁頗傷教爲隆** 'Those of Wei, Tsin, Sung, Leang, rather injured learning.' **于唐宋治** 'During Tang and Sung, was education's most splendid period.'

745, Books first bound up in leaves about this time. Some place it later. Before this time they were in rolls.

699, **始置市船使** 'Began to appoint an officer over foreign trading Ships.'

631, **唐初制試** 'The public examinations of literary candidates were instituted in the beginning of the Dynasty Tang.'

The 六朝 Six Dynasties.

The Period called 六朝 Lüeh Chaou, or Six Dynasties, viz. 魏梁齊陳周隋 Wei, Leang, Tse, Chin, Chow, Suy. Of these 北魏 Pih Wei, or 元魏 Yuen Wei; 北齊 Pih Tse, and 北周 Pih Chow, are not admitted into the Chronological series.

隋朝 SUY DYNASTY.

| MEAOU HAOU. | KWÖ-HAOU. | Reign ed years. | Reign closed A. D. | First year of Cycle. |
|-----------------------------|------------------------------|-----------------------|--------------------------|----------------------------|
| 恭帝 Kung-te, - - | 義寧 E-ning, | 1 | 622 | Lv. 624 |
| 煬帝 Yang-te, - - | 大業 Ta-nëë, | 13 | 621 | |
| 文帝 Wän-te, or 高祖 Kaou-tsou, | 開皇 K'hae-hwang, 仁壽 Jin-show, | 24 | 608 | |

陳朝 CHIN DYNASTY.

| | | | | |
|-------------------|--------------------------------|----|-----|------------|
| 後王 How-wang, . . | 至德 Che-t'ih, 禎明 Ching-ming, | 6 | 584 | |
| 宣帝 'Seuen-te, . . | 大建 Ta-këen, | 14 | 578 | |
| 臨海王 Lin-hae-wang | 光大 Kwang-ta, | 2 | 564 | Liv 564 |
| 文帝 Wän-te, . . . | 天嘉 T'hëen-kea, 天康 T'hëen-kang, | 7 | 562 | |
| 武帝 Woo-te. . . | 永定 Yung-ting, | 3 | 555 | |

梁朝 LEANG DYNASTY.

| | | | | |
|-------------------|--|----|-----|--|
| 敬帝 King-te, . . . | 紹泰 Shaou-tae, 太平 Tac-ping, | 3 | 552 | |
| 元帝 Yuen-te, . . . | 承聖 Ching-shing | 3 | 549 | |
| 簡文帝 Këen-wän-te | 大寶 Ta-paou, | 3 | 546 | |
| 武帝 Woo-te, - - | 天監 T'hëen-këen; 晉通 Tsin-t'hung, 太通 Tac-t'hung, &c. } | 47 | 543 | |

REMARKABLE OCCURRENCES DURING THE SIX DYNASTIES.

622, Mahomet flies from Mecca to Medina. From the Hegira, or flight of Mahomet, the Arabic Era begins.

遣使赤土 'An Ambassador sent from China to Chih-too, (Cambodjia.)

六朝時已有喪次助哭竟使代哭之陋習 'In the time of the Lüh Chaou, there were persons to assist to weep at funerals; finally they came to the disgraceful practice of hiring some to weep for them.'

六朝以來更有忌日 'From the time of the Lüh Chaou, the observing a day of mourning on the anniversary of the death of friends, was more practised.'

Also 俗以人死每第七日爲忌至七七四十九

日則卒哭 'The custom of observing every seventh day, for seven weeks, or forty-nine days after the death of senior relations, as days of mourning and deprecatory rights; weeping closes with the forty-nine days.'

552, 梁書持記垂腳而坐以爲殊俗駭觀 'The books of Leang mention particularly, as an extraordinary custom which excited great notice, that people sat with their legs hanging down,' i. e. they began to sit on chairs or stools.

梁開五館則終崇佛氏 'Leang opened five schools, but paid most respect to the doctrines of Füh.

每朔望例向文武廟行香起于六朝 'The custom of civil and military officers going on the first and fifteenth of every moon to the civil and military temples to burn incense, began in the time of the Lüh Chaou.

516, Computing time by the Christian era introduced by Dionysius, a Monk.

508, Prince Arthur begins his reign over the Britons.

461, Saxons establish themselves in Kent, under Hengist.

至宋有老先生之稱 'The term of respectful direct address, Laou-sên-sàng, was not used till the Dynasty Sung.' Many of the names of this period are followed by the word 老 Laou, as 胡唐老 Hoo-tang-laou, &c.

齊朝 TSE DYNASTY.

| MEAOU-HAOU. | KWÖ-HAOU. | Reign ed years. | Reign closed A. D. | First year of Cycle. |
|-------------------|--------------------------|-----------------------|--------------------------|----------------------------|
| 和帝 Ho-te, - - - | 中興 Chung-hing, - - - - - | 1 | 496 | LIII. 504 |
| 東昏侯 Tung-hwän-how | 永元 Yung-yuen, - - - - - | 2 | 495 | |
| 明帝 Ming-te, - - - | 永建 K'een-woo, - - - - - | 5 | 493 | |
| 武帝 Woo-te, - - - | 永明 Yung-ming, - - - - - | 13 | 488 | |
| 高帝 Kaou-te, or 太祖 | 建元 K'een-yuen, - - - - - | 4 | 477 | |

宋朝 SUNG DYNASTY, OR 北宋 NORTH SUNG.

| | | | | |
|--------------------|------------------------------|----|-----|------|
| 順帝 Shun-te, - - - | 昇明 Shing-ming, - - - - - | 2 | 473 | |
| 肅宗王 Tsang-woo-wang | 元徽 Yuen-hwü, - - - - - | 5 | 464 | |
| 明帝 Ming-te, - - - | 太始 Tae-che, 太豫 Tae-yu, - | 5 | 466 | |
| 廢帝 Fei-te, - - - - | 景和 King-ho, - - - - - | 1 | 461 | |
| 孝武帝 Heaou-woo-te, | 孝建 Heaou-k'een, 太明 Tae-ming, | 11 | 461 | |
| 文帝 Wän-te, - - - | 元嘉 Yuen-kea, - - - - - | 30 | 450 | LII. |
| 少帝 shaou-te, - - - | 景平 King-ping, - - - - - | 1 | 420 | |
| 武帝 Woo-te, - - - | 永初 Yung-ch'hoo, - - - - - | 3 | 419 | |

晉朝 TSIN DYNASTY, OR 東晉 EASTERN TSIN.

| | | | | |
|--------------------|---------------------------|----|-----|------------|
| 恭帝 Kung-te, - | 元熙 Yuen-he, - - - - - | 1 | 416 | |
| 安帝 Gan-te, - - - | 隆安 Lung-gan; 元興 Yuen-hing | 22 | 415 | LI. 384 |
| 孝武帝 Heaou-woo-te | 義熙 E-he, - - - - - | | | |
| 簡文帝 K'een-wän-te | 寧康 Ning-kang; 太元 Tae-yuen | 24 | 393 | |
| 帝 Te-yih, - - - | 咸安 Han-gan, - - - - - | 2 | 369 | |
| 帝 Gae-te, - - - | 太和 Tae-ho, - - - - - | 5 | 367 | |
| 哀帝 Müb-te, - - - | 隆和 Lung-ho; 興寧 Hing-ning, | 4 | 362 | |
| 穆帝 Kang-te, - - - | 永和 Yung-ho; 升平 Shing-ping | 17 | 358 | |
| 成帝 Ching-te, - - - | 建元 K'een-yuen, - - - - - | 2 | 341 | |
| 明帝 Ming-te, - - - | 咸和 Han-ho; 咸康 Han-kang, | 17 | 339 | L. 324 |
| 元帝 Yuen-te, - - - | 太寧 Tae-ning, - - - - - | 3 | 322 | |
| | 建武 K'een-woo, 大興 Ta-hing, | 6 | 319 | |
| | 永昌 Yung-chang, - - - - - | | | |

宋人好譽 · The people of Sung were fond of praise or fame.' 每一鉅公
其子弟及門下士必記其行事 'Every great man had his
actions recorded by his relatives and dependants.'

426, Romans withdraw their troops from Britain.

410, Rome taken and plundered by Alaric, king of the Visi-goths.

367, 稅契 Shwuy-ke, or stamp-duty, on the sale of lands and houses introduced.

362, Constantinople made the capital.

趙王聽其民事仇 King Chaou allowed his people to worship Buddah, in
the time of 成帝 Ching-te. The general introduction of Buddhism is, by some
dated from this act of toleration.

成帝二年正月彗星 'In the first moon of the second year of Ching-te,
a comet was seen; and another was seen in the first year of 孝武 Heaou-woo.

元用四年三月日中有黑子 'In the 3d moon of the fourth year
of Yuen-te, there was a dark spot in the sun.' (Vide, Kang k'een-e-che.)

Throughout Chinese History, the phenomena of Nature, such as an Eclipse, the appearance of a Comet, a vivid Meteor, an Earthquake, as well as Pestilence, excessive Rains, Drought, Locusts, and Famine, have been regarded as signifying the displeasure of Heaven; and have induced a real or a feigned desire to repent, and to reform. General pardons have been granted; measures taken to alleviate the distresses of the poor; and 詔求直言 Imperial proclamations issued, inviting persons to speak pointedly and freely their opinions of what they deemed amiss in the Sovereign's conduct. Chinese History mentions 101 地震 Earthquakes; 26 山崩 falling, or rushing down of mountains; and 63 大水 floods, occasioned by excessive rains, or irruptions of water from the beneath the surface of the earth. They mention a few times a phenomenon which appeared to them 雨血 a raining down of blood; and once 風如血 in which the wind appeared as blood. 雨雹 Storms of rain and hail are mentioned 24 times, and 大雨雹 Great storms of rain and hail four times. The hail stones are once compared to cocks and hens for size, and are said to have measured in diameter 2 cubits 5 tenths. On this occasion it is said that they killed the people on whom they fell.

The 西晉朝 Western Tsin Dynasty.

| MEAOU-HAOU. | KWÜ-HAOU. | Reign ed years. | Reign closed A. D. | First year of Cycle. |
|---------------|---|-----------------------|--------------------------|----------------------------|
| 愍帝 Min-te, - | 建興 K'ên-hing, - - - - | 4 | 313 | L. 324 |
| 懷帝 Hwae-te, - | 永嘉 Yung-kea, - - - - | 6 | 309 | |
| 惠帝 Hwuy-te, - | 永熙 Yuug-he, 元康 Yuen-kang, 永康 Yung-kang, &c. - - } | 17 | 303 | |
| 武帝 Woo-te, - | 泰始 Tae-che, 咸寧 Han-ning, 太康 Tae-kang, 太熙 Tae-he. } | 26 | 286 | |

後漢朝 How-han Dynasty.

| | | | | |
|------------------|------------------------------|----|-----|--------------|
| 後主 How-choo, - | 建興 K'ên-hing, 延熙 Yen-he, &c. | 41 | 260 | XLIX. 264 |
| 昭烈帝 Chaoü l'ê-te | 章武 Chang-woo. - - - - | 3 | 229 | |

REMARKABLE OCCURRENCES DURING THE TSIN DYNASTY, &c.

晉愍帝 Min-te, i. e. 'The much-to-be-commiserated Emperor,' of the Western Tsin. Min, is the Meaou-haou, which is formed on what is called the **諡** She, or descriptive epitaph, conveying a general idea of the character and fortunes of the person referred to. The epitaph of Min, was **在國遭憂** 'Presiding over the nation, grief and sorrow were his lot.' Hence the Meaou-haou, or temple designation 'Min-te.' He was, in the fourth year of his reign murdered by **漢主聰** Tsung, the sovereign of Han, answering to the first year of **晉元帝** The Emperor Yuen, of the Eastern Tsin. In the same year **聰** Tsung's sons to the number of 21 persons were destroyed by fire.

昭烈二年 In the 2nd year of Chaou-lèè, the state **魏** Wei, passed a Salique Law, in these words, **自今后家不得輔政** 'From this time, Queens shall not assist in the government.' The Historian adds a note, **良法可師** 'A good law, worthy of being a Master,' i. e. an example for the imitation of others.

In the last days of **漢** Han, the states **魏** Wei and **吳** Woo arose, and withdrew a part of the Empire, hence Historians removed the title **帝** Te, and inserted **主** Choo. The General of Wei, **登艾** Tang-yae, pursued the last of the Han race to **成都** Ching-too, now the capital of Sze-chuen Province. The Emperor summoned a council of state, in which amidst a variety of opinions, it was at last determined to send the Imperial seal to Täng-yae, and to surrender.

When the Emperor's son **諡** Shin, heard this, he said, with agitated feelings, 'If reasoning fail us, and our strength be exhausted; if calamity and ruin are about to fall upon us, it is incumbent on us all, Father and Son, the Emperor and his Ministers, to turn our backs on the city, and with the fall of our altars to die fighting the enemy; then we shall not be ashamed to see our Imperial Ancestors. Why would you surrender! The Emperor, however, would not listen to him.

The 三國 Three Kingdoms, viz. 魏蜀吳 Wei, Shüh, Woo,

東漢 TUNG-HAN.

| MEAOU-HAOU. | KWÜ-HAOU. | Reign ed years | Reign closed A. D. | First year of Cycle. |
|---|--|----------------------|--------------------------|----------------------------|
| 獻帝 Hsien-te, or 孝獻 帝 Heaou-hsien-te, | 初平 Ch'hoo-p'hing, 興平 Hing- p'hing, 建安 K'een-gan, 延 康 Yen-kang, - - - | 31 | 226 | XLVIII 204 |
| 靈帝 Ling-te, - - - | 建寧 K'een-ning, 熹平 He-p'hing 中平 Chung-p'hing, - - - | 22 | 195 | |
| 桓帝 Hwan-te, - - - | 建和 K'een-ho, 和平 Ho-p'hing 元嘉 Yuen-kea, 永興 Yung-hing, 永壽 Yung-show, 延禧 Yen-he, 永康 Yung- kang, - - - | 21 | 173 | |
| 質帝 Chih-te, - - - | 本初 Pun-ch'hoo, - - - | 1 | 152 | |
| 冲帝 Chung-te, - - - | 永寧 Yung-kea, - - - | 1 | 151 | |
| 順帝 Shun-te, - - - | 永康 Yung-kang, 陽嘉 Yang- kea, 永和 Yung-ho, 漢安 Han-gan, 建康 K'een-kang, | 19 | 150 | LXVII. 144 |
| 安帝 Gan-te, - - - | 永初 Yung-ch'hoo, 元初 Yuen ch'hoo, 永寧 Yung-ning, 建 光 K'een-kwang, 延光 Yen kwang, - - - | 19 | 131 | |
| 殤帝 Shang-te, - - - | 建平 Yen-p'hing, - - - | 1 | 112 | |
| 和帝 Ho-te, - - - | 永元 Yung-yuen, 元興 Yuen-hing | 17 | 111 | |
| 章帝 Chang-te, - - - | 建初 K'een-ch'hoo, 元和 Yuen- ho, 章和 Chang-ho, - - - | 13 | 94 | |
| 明帝 Ming-te, - - - | 永平 Yung-p'hing, - - - | 18 | 81 | XLVI. 84 |
| 世祖 She-tsoo, or 光武 | 建武 K'een-woo, 中元 Chung-yuen | 33 | 63 | |

REMARKABLE OCCURRENCES DURING THE THREE KINGDOMS.

三國志 San-kwō-che, a kind of Historical Novel formed on the events of this period, is much esteemed for its style and the ability with which it is written.

It is thought a model of the Narrative kind.

漢時取士無考試之法皆薦舉故謂之舉人 'In the time of Han, the rule of selecting the officers of Government from amongst the Literati, after certain public examinations, did not exist. They were all recommended, hence the phrase Keu-jin,' i. e. a recommended person. 舉人 Keu-jin, is now a literary title.

920, In the close of this Dynasty, they began 以斲木爲坐具 'To make seats of wood cut for the purpose; they were still called 狀 Chwang, and 榻 Tā. In all probability they were all 盤膝無垂脚 for 'Sitting on cross-legged, and not with the feet hanging down.'

桓帝時天竺大秦等國皆由南海重譯貢自此賈番於揚粵矣 'In the time of Hwan-te, India, Ta-tsin, (Egypt or Arabia,) and other nations, came by the southern or Chinese sea with tribute, and from this, trade with Foreigners was carried on at Canton.'

118, Juvenal.

111, Plutarch of Greece.

81, During the reign of 明帝 Ming-te, the religion of 佛 Fūh introduced.

99, Tacitus.—93, Josephus.—74, Pliny, the elder.—64, Boadicea.

63, Capital at 洛陽 Lō-yang, in 河南 Ho-nan.

54, Caractacus. 52, Julius Cæsar's first expedition to Britain.

The 西漢朝 Western Han Dynasty. *

| MEAOU-HAOU. | KWÖ-HAOU. | Reig- ed VC178 | Reig- closed A. D. | First year of Cycle. |
|--------------------------------------|---|----------------------|--------------------------|----------------------------|
| 淮陽王 Hwae-yang-wang | 更始 Käng-che, - - - - - | 2 | 30 | |
| 孺子嬰 Joo-tsze-ying, | 居攝 Keu-che, - - - - - | 18 | 28 | XLV. |
| 平帝 P'ing-te, - - | 元始 Yuen-che, - - - - - | 5 | 10 | |
| 哀帝 Gae-te, - - - | 建平 Këen-ping, 元壽 Yuen-show | 6 | 5. | |
| 成帝 Ching-te, - - | 建始 Këen-che, 河平 Ho-p'ing } 陽朔 Yang-sü, 鴻嘉 Hung- kea, 永始 Yung-che, 元延 } Yuen-yen, 綏和 Hwan-ho, | 26 | 1 | |
| 元帝 Yuen-te, - - - | 初元 Ch' hoo-yuen, 永光 Yung- kwang, 建昭 Këen-chaou, 竟 } 寧 King-ning, - - - - - } | 16 | 27 | |
| 宣帝 Seuen-te, - - - | 本始 Pun-che, 地節 Te-tsëë, &c. | 25 | 43 | XLIV |
| 昭帝 Chaou-te, - - - | 始元 Che-yuen, 元鳳 Yuen-fung. | 13 | 68 | |
| 武帝 Woo-te, - - - | 建元 Këen-yuen, 元光 Yuen- kwang, &c. - - - - - } | 54 | 81 | |
| 景帝 King-te, - - - | 元年 Yuen-nëen, 中元 Chung- yuen, &c. - - - - - } | 16 | 135 | XLIII |
| 文帝 Wän-te, - - - | 元年 Yuen-nëen, 後元 How-yuen | 28 | 151 | |
| 高后呂氏 Kaou-how- leu-she, - - - - - | A Queen who governed in the name of Children, - - - - - } | 8 | 174 | XLII |
| 惠帝 Hwuy-te, - - - | Prior to this time the Kwö-haou, was | 7 | 182 | |
| 高帝 Kaou-te, - - - | not used. | 12 | 189 | |

* Before the names of this and the last Dynasty, the word 孝 Heaou is sometimes used.

REMARKABLE OCCURRENCES DURING THE WESTERN HAN DYNASTY.

墓表 Moo-peaou, or 碑表 Pei-peaou, 'Tomb-stones' introduced about this time. 誌銘埋壙中 'Records engraved, were buried in the tomb.' 說其功德 'They narrated or extolled the virtues of the deceased.'

17, Livy,—19, Ovid.—20, Celsus.

JESUS CHRIST, the Divine Saviour, appeared in Judea, during the reigns of 孝成

帝 Heaou-ching-te, and 孝哀帝 Heaou-gae-te.

一日十二時始於漢 'The division of the day (from midnight to midnight) into 12 parts of two hours each, commenced in the time of Han.'

In the time of the Two Han, 尊右卑左久爲定制 'To consider the right the place of honor, and the left the meaner place, was long the fixed rule.'

Since the time of Han, 改從尚左 'It was altered, and honor conferred on the left.' When this change commenced, is not known.

漢或縣官自賣酒也 'In the time of Han, some of the district Magistrates themselves sold wine.' Perhaps this opinion arose from the very great attention which was paid by Government in collecting the duty on liquors. For the people to distill clandestinely three measures of grain, was a capital crime.

In the habit of sending persons abroad to invite Foreigners. 外番珍貨流入中國始此 'The pearls and Merchandise of Foreigners began to enter China.' Some vessels arrived which were four or five months on their passage.

29, Virgil.—34, Salust.—96, Horace.—86, Jerusalem taken by Pompey.

秦王政 'Ching, the king of Tsin, overcame the other six nations; and formed the Empire into thirty-six 郡 Keun; or Principalities

Books burnt, and four hundred and sixty of the Literati thrown into a pit to perish, or buried alive. This was done at the suggestion of a worthless minister.

Hair pencils invented by 蒙恬 Mung-t'een, who was sent with 300,000 men to reduce the 胡人 Hoo-jin, or 匈奴 Heung-noo, certain Tartar tribes. To keep out this Northern people, the 萬里長城 Wan-le-chang-ching, great wall was built by him; it extends from 臨洮 Lin-taou, on the west, to 遼東 Leaou-tung, on the east; upwords of 10,000 Le.

秦朝 Tsin Dynasty.

| MEAOU-HAOU. | | Reign ed years. | Reign closed B. C. | First year of Cycle. |
|-------------------------------------|--|-----------------------|--------------------------|----------------------------|
| 二世皇帝 Urh-she- hwan-te, - - - - } | | 3 | 201 | |
| 始皇帝 Che-hwang-te- | 七國 Seven nations who contended for the Supremacy, Tsin prevailed over the other six. - - - | 11 | 204 | XXI. 216 |
| | | 28 | 515. | |

周朝 CHOW-DYNASTY.

| | | | | |
|---------------------|--|----|-----|----------------|
| 東周王 Tung-chow-wang | | 7 | 243 | |
| 赧王 Nan-wang, - - | Period denominated 戰國 Chen- kwō, 'Fighting, or contending nations. | 59 | 250 | |
| 慎親王 Shin-tsing-wang | | 6 | 309 | LX 276 |
| 顯王 Hēen-wang, - - | | 48 | 315 | |
| 烈王 Lēē-wang, - - | | 7 | 368 | XXXIX 336 |
| 安王 Gan-wang, - - | 九國 Nine States about this time. | 26 | 375 | |
| 威烈王 Wei-lēē-wang. | The principles maintained in the times of these kings are considered more | 24 | 401 | XXXVIII 396 |
| 考王 Kaou-wang, - - | pure and just than those of any other | 16 | 425 | |
| 貞定王 Ching-ting-wang | period; and are often proudly referred | 28 | 441 | XXXVII 456 |
| 元王 Yuen-wang, - - | to by the phrase 王道 Wang-taou, | 6 | 469 | |
| 敬王 King-wang, - - | The Royal doctrines; the principles | 44 | 475 | |
| 景王 King-wang, - - | of the ancient Kings.' | 25 | 519 | XXXVI. 516 |
| 靈王 Ling-wang, - - | 列國 Lēē-kwō, is a term by which | 27 | 544 | |
| 簡王 Kēen-wang, - - | this period is spoken of generally. | 14 | 571 | |
| 定王 Ting wang, - - | | 21 | 585 | XXXV. 576 |

REMARKABLE OCCURRENCES DURING THE DYNASTY CHOW.

277, Euclid.—332, Aristotle.—332, Alexander the Great at Jerusalem.

284, Alexandrian Library. 284, Septuagint Translation.

世以五月五日生子爲不祥自戰國時已有此忌

‘The idea of the age, that to bear a child on the 5th day of the 5th moon, was unlucky, existed in the time of the Chen-kwō.’

320, Ptolemy Soter takes Jerusalem.—348, Plato.—313, Demosthenes poisoned himself.

350, Xenophon.—413, Herodotus.—400, Socrates.

孟子 Mang-tsze, or Mencius, disciple of Confucius, and writer of one of the 四書

Four-books, refers much to the Chen-kwō, or contending states of that period.

A native of the state 鄒 Chow.

古無墓祭 ‘In ancient times there were no sacrifices offered at tombs.’ It is not known exactly when the practice commenced. Some say about this time, some place it later.

536, Cyrus the Persian Emperor.—497, Pythagoras.—558, Solon of Athens.

588, Zedekiah and the Jews carried to Babylon.

608, Nebuchadnezzar over Babylon and Assyria, in conjunction with his father.

No Chinese Books extant, which were written before the compilations of Confucius.

Confucius, (孔夫子 Kung-foo-tsze,) Native of 魯國 Loo-kwō, (the state Loo,) now the Province 山東 Shan-tung. Born in the 11th moon, of the 21st year of 靈 Ling.

老子 Laou-tsze, or 老君 Laou-keun, the founder of the 道士 Taou-sze Sect, lived also about this time.

Chinese wrote on Bamboos with the point of a style; hence engraving the Character is expressed by 刺字 Tsze-tsze, ‘Pricking the character.’ They also wrote with a kind of red lead, called 紅丹 Hung-tan.

The Dynasty Chow. (Continued.)

| MEAOU-HAOU. | | Reign ed years. | Reign closed B. C. | First year of Cycle. |
|-----------------------------------|--|-----------------------|--------------------------|----------------------------|
| 匡王 Kwang-wang, - | This is the Period of the History 春秋 Chun-tsew; which includes 242 years. It may be called Confucius' History of his own times. The name Chun-tsew, Spring and Autumn, is from its having been commenced in Spring and finished in Autumn There were at that time 125 differ- ent 國 States or nations. | 6 | 606 | |
| 頃王 King-wang, - | | 6 | 612 | |
| 襄王 Scang wang, - | | 32-33 | 918 | |
| 惠王 Hwuy-wang, - | | 26 | 640 | XXXIV 636 |
| 釐王 Le-wang, - | | 5 | 666 | |
| 東周莊王 Tung- chow-chwang-wang, } | | 15 | 671 | |
| 桓王 Hwan-wang, - | | 23 | 686 | |
| 平王 Ping-wang, - | | 51 | 709 | XXXIII 696 |
| 幽王 Yew-wang, - | | 11 | 760 | |
| 宣王 Seuen-wang, - | | 46 | 771 | XXXII. |
| 厲王 Le-wang, - | 東周 Eastern Chow. 四十一國 Forty-one States. | 51 | 817 | 756 |
| 夷王 E-wang, - | | 16 | 868 | XXXI. 816 |
| 孝王 Heaou-wang, - | | 15 | 884 | |
| 懿王 E-wang, - | | 25 | 899 | XXX. 876 |
| 共王 Kung-wang, - | | 12-11 | 928 | |
| 穆王 Mö-wang, - | | 55-51 | 936 | XXIX. 936 |
| 昭王 Chaou-wang, - | | 51 | 991 | XXVIII. 996 |
| 康王 Kang-wang, - | | 26 | 1042 | |
| 成王 Ching-wang, - | | 37 | 1068 | XXVII. 1056 |
| 武王 Woo-wang, - | | 7 | 1105 | |

650, Probable time when Buddah lived.

770, 通道入蠻謂天竺 'Intercourse with the eight barbarous tribes, called Th'heen-ch'ü, (India.)

古人席地而坐 'The ancients sat on the ground.'

避諱周本制 'Concealing or avoiding the Wei (name), began in the time of Chow. It was that name of himself which a person used in worshipping the Deity; after which it was held sacred. Still observed by the Chinese.

At present, only women 簪花 decorate their heads with flowers; but in ancient times both men and women did so.

It is much discussed, whether women ever knelt in paying their obeisance; some instances occur, but they are cases in which persons voluntarily degraded themselves. Some say they knelt, and their hands touched the ground, but not their heads. Now they bend the knee slightly, and join their hands, the arms hanging down on the left side.

Sedan chairs made of bamboo, existed in ancient times. Originated in the South.

720, Salmaneser, king of Assyria, takes the Ten Tribes.

— First Eclipse of the moon recorded.

754, Romulus founds Rome.

618, Kingdom of Macedon begins.

869, Queen Dido founds Carthage.

907, Homer.

1012, King Solomon lays the foundation of the temple.

1042, 稽大史 'Chow, the great Historian,' and framer of the Seal Character.

The 商朝 Shang Dynasty.

| MEAOU-HAOU. | | Reign ed years. | Reign closed B. C. | First year of Cycle |
|---------------------|---|-----------------------|--------------------------|---------------------------|
| 紂王 Chow-wang, - - | Capital at this time in Honan. 中 | 32 | 1112 | XXVI. 1116 |
| 帝乙 Te-yih, * - - - | 國微弱東夷盛強 'The | 37 | 1144 | XXV. 1176 |
| 太丁 Tae-ting, - - - | Chinese were small and feeble; the | 3 | 1181 | |
| 武乙 Woo-yih, - - - | Eastern foreigners numerous and | 4 | 1184 | |
| 庚丁 Käng-ting, - - - | strong.' The Chinese 漸居中 | 21 | 1188 | XXIV. 1216 |
| 廩辛 Lin-sin, - - - | 土 'gradually obtained a residence | 6 | 1209 | |
| 祖甲 Tsou-keä, - - - | in the middle of the country, and | 33 | 1215 | |
| 祖庚 Tsou-käng, - - - | hence called themselves Chung-kwä, | 7 | 1248 | |
| 武丁 Woo-ting, - - - | the Middle Nation. It is observable | 59 | 1255 | |
| 小乙 Seaou-yih, - - - | that there was a people to the East | 28 | 1314 | XXIII 1356 |
| 小辛 Seaou-sin, - - - | of them stronger than they were. | 21 | 1342 | |
| 盤庚 Pwan-käng, - - - | * Moses' Sabbath instituted in the | 28 | 1363 | |
| 陽甲 Yang-keä, - - - | wilderness. Those from whom the | 7 | 1391 | XXI. 1396 |
| 商庚 Nan-käng, - - - | Chinese descended, separated before | 25 | 1398 | |
| 祖丁 Tsou-ting, - - - | its institution, and hence a sabbath is | 32 | 1423 | XX. 1456 |
| 沃甲 Yüh-keä, - - - | not observed amongst the Chinese? | 25 | 1455 | |
| 祖辛 Tsou-sin, - - - | This idea is submitted as a probable | 16 | 1480 | |
| 祖乙 Tsou-yih, - - - | solution of the difficulty which exists | 19 | 1496 | |
| 河甲 Ho tan.keä, - | in accounting for the Chinese having | 9 | 1515 | XIX. 1516 |
| 外壬 Waç-jin, - - - | no Sabbath, if the observance of that | 15 | 1524 | |
| 仲丁 Chung-ting, - - | day was commanded at the Creation | 13 | 1539 | |
| 太戊 Tae-woo, * - - | of our first parents. For the argu- | 75 | 1552 | XVIII. 1576 |
| 雍己 Yung-ke, - - - | ment in favour of the opinion, that | 12 | 1627 | |
| 小甲 Seaou-keä, - - | the Sabbath was first appointed in the | 17 | 1639 | XVII 1636 |
| 太庚 Tae-käng, - - - | Wilderness, at Mount Sinai, see | 25 | 1656 | |
| 沃丁 Yüh-ting, - - - | Paley's Moral Philosophy. | 29 | 1681 | XVI. 1696 |
| 太甲 Tae-keä, - - - | 1745, Joseph born. | 33 | 1710 | |
| 成湯 Ching-t'hang, - | | 13 | 1743 | |

* These do not seem proper names; this part of Chinese History is evidently under great obligations to the Historians of subsequent times.

REMARKABLE OCCURRENCES DURING THE DYNASTY SHANG.

殷王紂 辛 Chow, or Chow-sin, the last king of the Dynasty Yin, which is commonly spoken of as the closing period of 商 Shang Dynasty, was one of those persons who obtain an infamous celebrity by their crimes and follies. He was the youngest of three sons. His mother in the character of the King's 妾 Concubine, bore his two elder brothers; after which she became the King's 妻 wife and Qren, and had Chow, who, according to the rule of succession in those times, 有妻之子不可立 妾之子 'If there be a wife's son, a concubine's son cannot inherit,' ascended the throne.

Chow is represented as possessing good natural abilities, and great personal strength, but his abilities were employed to fortify himself against the advice of his friends, and to gloss over his crimes. He was proud, extravagant, drunken, debauched and cruel. One instance of his extravagance is more amusing than serious. He introduced 箸 Ivory Chop-sticks, used in eating. One of his relations, 箕子 Ke-tsze, sighing said, "Ivory chop-sticks are now made; these must be followed by valuable dishes; and valuable dishes must be filled with rare viands; the king thus gratifying his desires, endangers the safety of the Empire."

Chow in his wars, took a female captive 妲己 Tā-ke, whose name is as infamous as his own. They both gave themselves up to the greatest excess of unrestrained sensuality, and to the wildest extravagance. They had immoral songs composed, and introduced a species of posture-making or dancing, in which those who engaged, sought the pleasure of mutual compliance or indulgence. They erected 鹿臺 a kind of stage, or terrace, a thousand cubits high, and three le (about one English mile) broad. It required ten years to complete it. They laid out extensive gardens; formed manageries filled with horses, dogs, rare animals, and curious birds; to feed these, and the crowd of idle people around them, large granaries were built. At 沙丘 Sha-kew, now the province of Chih-le, they collected a vast concourse of people devoted to pleasure and dissipation.

pation. They there made a lake of wine, and surrounded it with meat suspended on the trees; to this paradise naked men and women resorted, and passed the long nights in drunkenness and debauchery. Profligacy to this extent is more than the common sense of mankind, in the worst of times, can approve. The king and court fell into contempt; which Tâ-ke, instead of attributing to the right cause, ascribed to the lightness of the ordinary punishments, and to the easy deaths to which criminals were subjected. She therefore introduced a punishment called 熨斗 Wei-tow, which was an iron vessel, like the Chinese measure called Tow, and which when heated red-hot, the criminal was obliged to hold in his hands till they were roasted. She also invented a brass pillar, called 炮烙 Paou-lô, which being greased, or daubed with unctuous matter, and so made slippery, was laid over a fire of coals. Across this fire, the criminal was forced to walk upon the slippery burning rounded brass. The consequence was, that he fell into the fire. It is said, that the ineffectual efforts of the criminals to walk across the burning roller, afforded this cruel Lady much amusement and delight.

Chow in a passion, murdered a nobleman's daughter, because she disliked the debaucheries of the palace. He ripped up the body of a pregnant female, that he might see the foetus in the womb. On seeing some persons fording a brook, in a cold winter's morning, he said they endured the cold in a remarkable manner, and forthwith ordered their legs to be cut off, that he might view the marrow. His relation 箕子 Ke-tsze, having reprovèd him, escaped death by affecting madness. 比干 Pe-kan acquired immortal fame, by being one of the first martyrs in the generally hopeless cause of reprovèing bad kings.

武王 Woo-wang, the martial king, thought it right to rid the world of Chow. He made a solemn appeal to heaven; imposed an oath on his nobles, and proceeded to what he conceived was fighting Heaven's battles. Chow sent 700,000 men to oppose him. But they had no will to fight. They were routed. Chow fled to the stage he had erected, clothed himself sumptuously, adorned with pearls and gems, and in that state burnt himself to death. Woo-wang cut down with the sword, the wicked and unhappy Tâ-ke.—How, often, even in this life, does Divine Providence punish the atrociously profligate!

武乙 Wo-yih, was 無道 a bad man. He 爲偶人謂之天神 'Made idols, and called them Celestial Gods.' He placed servants by them to move them along. This gave offence to real Celestial Beings, and Woo-yih, when hunting was struck dead by the force of thunder. (Vide, Käng-müh.)

自佛法成而塑像遍天下然塑像實不自佛家始
帝乙 爲偶人以象天神 'From the introduction of the Sect Füh, idols prevailed throughout the whole empire, but they did not originate with that Sect. 帝乙 Te-yih made an image of a man to represent the God or Gods of heaven.' It is added, that those of Füh were at first gold, but that they afterwards imitated the Chinese, and made them of wood or clay.

1570, Moses born,—1451, died.

1552, Joshua born. 1556, Cecrops first king of the Athenians.

湯王伐夏後以十二月爲歲首色尚白 'King Tang having conquered Hea, made the 12th moon the first month of the year; and of colours he gave the preference to white.' He chose domestic animals that were white; was clothed in white; and made white the colour of his banners.

1703, Commencement of the seven years of famine in Egypt.

1729, Commencement of seven years of 大旱 'Great drought' and famine in China. At the close of seven years, the King 以身禱於桑林之野 himself went forth to the mulberry groves and to the desert places to pray.—Confucius has been thought to discountenance prayer; but the duty of prayer has always been acknowledged by the practice of Chinese Kings and Emperors in seasons of calamity. Tang made confession, and considered his own vices as occasioning the famine. It is said, 言未已大雨方數千里 that before he had fully enunciated the words which expressed the contrition of his heart, a heavy rain fell over a space of several hundred miles.

盤庚改商曰殷 The king Pwan-käng changed the denomination of the dynasty Shang to Yin.

The People on the north of China, have by the Chinese, been called by various names under different dynasties. At this early period, they used the language of contempt and abuse, and instead of saying they subdued the people of the north, it is written 伐鬼方 they 'conquered the land of demons or devils.'

The 夏朝 Hea Dynasty.

| MEAOU-HAOU. | | Reign ed years. | Reign closed B. C. | First year of Cycle |
|---------------------|---------------------------------------|-----------------------|--------------------------|---------------------------|
| 桀王 Kêk-wang, - - | 唐虞 Tang and Yu, called the | 52 | 1756 | XV. 1756 |
| 王發 Wang-fâ, - - | year 載 Ts'ie; 夏 Hea, called it 歲 | 13-19 | 1808 | XIV. 1816 |
| 王皐 Wang-kaou, - - | Suy; 商 Shang, called it 祀 Sze, | 11 | 1821 | |
| 王孔甲 Wang-kung-keâ | and 周 Chow, called it 年 Nêen. | 32 | 1832 | XIII. 1876 |
| 王廑 Wang-kin, - - | 禹 Yu was 9 cubits 2 tenths high. | 21 | 1868 | |
| 王廆 Wang-shang, - - | 禹 Yu was 9 cubits 2 tenths high. | 21 | 1868 | |
| 王不降 Wang-pûh-keang | Wine was made by 儀狄 E-teih. | 59 | 1906 | XII. 1936 |
| 王泄 Wang-süë, - - | Yu drank of it, and delighted in it; | 16 | 1965 | |
| 王芒 Wang-mang, - - | but apprehensive of its consequences | 18 | 1981 | XI. 1996 |
| 王槐 Wang-hwae, - - | in succeeding ages, procured its pro- | 26 | 1999 | |
| 王杼 Wang-choo, - - | hibition. 是時天雨金三 | 17 | 2025 | |
| 王少庚 Shaou-kang, - - | 日 'At that time heaven rained down | 22 | 2042 | |
| 王相 Wang-seang, - - | gold three days!' The grave state- | 27 | 2064 | X. 2056 |
| 王仲庚 Chung-käng, - - | ment of this circumstance, certainly | 13 | 2091 | |
| 大帝庚 Tae-käng, - - | lessens the credit of the History of | 29 | 2104 | IX. 2116 |
| 大帝啟 Te-k'he, - - | this period. | 9 | 2133 | |
| 大帝禹 Ta-yu, - - | | 8-27 | 2142 | |

The 五帝 Five Emperors. *

| | | | |
|---|--------|------|---------------|
| 虞帝舜 Yu-te-shun; aged 110,..... | 50-61 | 2169 | VIII. 2176 |
| 唐帝堯 Tang-te-yaou; aged 118, (洪水 or Chinese deluge,) | 100-72 | 2230 | VII. 2236 |
| 帝嚳尚辛氏 Te-kwûh-kaou-sin-she,..... | 70 | 2330 | VI. 2296 |
| 顓頊高陽氏 Chuen-kûh-kaou-yang-she,..... | 78 | 2400 | V. 2356 |
| 少昊金天氏 Shaou-haou-kin-t'heën-she,..... | 84 | 2538 | IV. 2416 |

* A period of much obscurity.

REMARKABLE OCCURRENCES DURING THE DYNASTY TANG.

1996, Abraham.—1856, Inachus, first king of the Argivi.

2089, Ægialeus, first king of Sicyon, the most ancient kingdom of Greece.

2126, Terah, Abraham's father born.

2142, Ta-yu, aged 100 years. The repairer of the effects of the Deluge, and he who divided the land into 九州 Nine regions, referred to in the 五經 Woo-king and 四書 She-shoo.

古文尚書自宋以來諸儒多疑其僞 'Of the Shang-shoo, which treats of this period, there is a copy called Koo-wän; since the Dynasty Sung, (A. D. 1100); all the literati have much suspected that it was spurious.' The other copy is not doubted. That Confucius had 三千詩 3,000 Odes from which he compiled the She-king, is disputed. The 易經 Yih-king, also is mutilated; some quotations from it are not now found in it. *

2142, The 苗子 existed at this time, and have, as a distinct people, continued to the present day. Where they not the aborigines, and the Chinese a Colony?

2188, Kingdom of Egypt founded by Mizraim, the son of Ham.

2348, The Deluge recorded by Moses.

2366, Death of Methuselah.—2582, Death of Jared, 6th from Adam.

A Prince is here placed by some, who was called 帝摯 Te-che, and of whom it is said, that 荒淫無度 'He proceeded to unlimited dissipation. Choo-foo-tsze says, that prior to this, it is impossible to fix the year of the Cycle. 難盡信 世遠傳聞 that, 'It is impossible to give entire credit to the traditions of those remote ages.'

2330, Cycle said to be formed by 大禱 Ta-yaou, in the 61 year of 黃帝 Hwang-te. 桑麻蠶績自元妃而始興 'The culture of the Mulberry, the Silk-worm, and Weaving, (is said to have) commenced with 元妃 Yuen-fe,' the wife of 黃帝 Hwang-te.

* Many of the above circumstances are taken from a work entitled 陔餘叢考 Hae-yu-tsung-kaou.)

The 三皇 Three Sovereigns. *

| MEAOU-HAOU. | | | | Reign- ed years. | Reign closed B. C. | First year of Cycle. | |
|--|-------------------------|---|---|------------------------|--------------------------|----------------------------|---------------|
| 黃帝有熊氏 | Hwang-te-yew-heung-she, | - | - | - | 100-110 | 2622 | I 2596 |
| 帝榆罔 | Te-yu-wang, | - | - | - | 50-55 | 2732 | 黃帝 61 year |
| 帝嚳 | Te-le,- | - | - | - | 43 | 2767 | |
| 帝來 | Te-lae, | - | - | - | 48 | 2835 | |
| 帝宜 | Te-e, | - | - | - | 45 | 2880 | |
| 帝明 | Te-ming, | - | - | - | 49 | 2925 | |
| 帝承 | Te-ching, | - | - | - | 60 | 2974 | |
| 帝臨魁 | Te-lin-hwuy, | - | - | - | 80 | 3034 | |
| 炎帝神農氏 | Yen-te-shin-nung-she, | - | - | - | 140 | 3114 | |
| 女媧氏 | Neu-wo-she. | | | | | | |
| 太昊伏羲氏 | Tae-haou-fuh-he-she, | - | - | - | 115 | 3254 | |
| Reign commenced, B. C. 3369. | | | | | | | |
| Here 朱夫子 Choo-foo-tsze begins his History. | | | | | | | |

Reign commenced, B. C. 3369.

Here 朱夫子 Choo-foo-tsze begins his History.

FABULOUS PERIOD.

| | | | | | | | | |
|-----|-------------------|--|---|---|---|--------|--|--|
| 人皇氏 | Jin-hwang-she, | 9 Brothers. | - | - | - | 18,000 | | |
| 地皇氏 | Te-hwang-she, | 11 Brothers. | - | - | - | 18,000 | | |
| 天皇氏 | T'héen-hwang-she, | 12 Brothers reigned. | - | - | - | 45,000 | | |
| 盤古 | Pwan-koo. | First appeared after the Heavens and earth were separated. He is represented as clothed with a kind of apron of leaves; and holds in one hand the sun, and in the other, the moon. | | | | | | |

* Here all is obscure.

REMARKABLE OCCURRENCES DURING THE THREE SOVEREIGNS.

2789, Made caps and garments.

Several things affirmed of this period 皆後人追溯之辭 were all pushed up by people who lived in subsequent ages.' (Choo-foo-tsze.)

3254, Füh-he, who taught agriculture; fishing; the care of cattle; marriage; music, &c.

Difference amongst Historians in the manner and arrangement of this period.

Neu-wo-she, who melted stones and repaired the heavens. Though the character Women forms part of the name, it is not known whether the person was a woman or not, as there were no characters at that time. The characters were supplied in subsequent ages to express the sound of the name. Some Chinese Writers suppose, the story has a reference to an Inventor of the proper application of fire.

EXTRACT FROM CHINESE HISTORY.

方崑山 Fang-kwan-shan says, that 太極 Tae-keih, 'The First Principle,' moving, produced 陽 Yang; at rest or still, produced 陰 Yin. From the pre-existence of 太極 Tae-keih, Yang and Yin were produced; these existing produced 萬物 Wan-wüh, i. e. 'All things,' exclusive of Heaven, Earth and Man. Wän-wüh existing, 聖人 Shing-jin 'Perfect men,' were born. But (he adds), how is it credible that more than 10,000 years elapsed, as is asserted, (after the existence of 太極 Tae-keih) before Yang was produced, and the heavens spread; and that 10,000 years more elapsed before Yin was produced, and the earth formed.—That 10,000 more passed before Yin and Yang united, to produce the various material existences (expressed by 萬物 Wan-wüh); and further, that 40 or 50,000 years more passed away, before the process of Yin and Yang was finished, and the Shing-jin 聖人 appeared.

萬無是理也 Such a tale is contrary to all sense and reason. From 堯 Yaou and 舜 Shun, to the present time is not more than 三千餘年 Three thousand and odd years. The 三代 Three Dynasties 夏商周 Hea, Shang, and Chow were not equal in duration to 唐 Tang and 虞 Yu, which preceded them; and the latter Dynasties of 漢唐宋 Han, Tang, and Sung, were not equal to the 三代 San-tae. How can it be believed that 40 or 50,000 years elapsed after the formation of the Heavens and the Earth, before man appeared, or the earth and the water were adjusted, and food supplied to human beings? or, that (if the world had existed so long) these things should not have been arranged before 伏羲 Füh he, and his successors? It is evident that 盤古 Pwan-koo, who acted at the separation of the heavens and earth, could not have been long before Füh-he, perhaps, a thousand years, certainly not 10,000; and the time of Füh-he, must have been very near 堯 Yaou and 舜 Shun, perhaps a hundred years, certainly not a thousand. —No scholar should decline a thorough enquiry."

(Vide, 鳳洲綱鑑 A view of History by Fung-chow.)

OUTLINE OF THE EMPIRE
OF THE
滿州 MAN-CHOW FAMILY,

WHICH NOW FILLS THE THRONE OF CHINA.

THE whole Empire is frequently called by the Tartars 大清國 Ta-ts'hing-kwò, 'The Empire of Ta-ts'hing. The regions of Man-chow (Man-choo) Tartary, are called 盛京 Shing-king. China proper may be distinguished by its ancient name 中國 Chung-kwò. The countries on the north of the 萬里長城 Great wall, are called 蒙古 Mung-koo; and the countries on the west and northwest, are called 西域 Se-yih. All beyond China proper, is sometimes denominated 口外 Beyond the frontier.

The Chinese have undergone, perhaps, as many revolutions as any people on the earth. They have been partially and completely conquered; have delivered themselves, and have been conquered again;—and the divisions of their country have undergone a thousand different changes. Is it not the inflexible nature of their Language which has contributed much to give them at all times an apparent sameness?

In Statistical Accounts of the Empire, the relative distance of places is mentioned in 里 Le, 250 of which make a Geographical degree; but in Maps published under the Astronomical Board, the distance is put down in degrees of Latitude and Longitude: The latter reckoned from the meridian of Peking.

In the close of the Reign of 乾隆 Kéen-lung, a new edition of 大清一統志 'A complete Statistical Account of the Empire of Ta-ts'hing,' or the Manchow Dynasty, was published. Amongst other things, it gives the Population and Antiquities of every part of China; and some notices respecting the other parts of the Em-

pire. The countries seem divided into such as are properly under the complete government of the reigning family; those that are 藩屬 attached, and to swell the list, those that have 進貢 honored them with occasional or regular tribute. *

The new territories acquired in the time of K'ien-lung, are represented as extending from 瀚海 Han-hae, or the desert 沙漠 Sha-mö on the east, to 薩瑪爾罕 Sā-ma-urh-han (Samarcand), on the west. On the south to 拉藏 La tsang, or Thibet; and on the north to 俄羅斯 Go-lo-sze (Russia): said to include a space upwards of 20,000 Le in circumference. Of these 伊犁 E-le is the seat of government. It is distant from Peking to the northwest, 10,820 le, about 2,600 miles. In Chinese Maps, said to be 44° 50' N. and 34° W. of the meridian of Peking.

The Edition of the above Work, now referred to, gives the names of Tartar places according to a new fixed Orthography. It is directed, however, that the old Orthography of the Chinese should also be stated, to prevent mistake. It may be presumed that the new Orthography, made by Tartars themselves, is sufficiently near to the true sound, to enable the ear to recognise the name when pronounced. For the *a* following a vowel, they use 爾 Urh; and for the *a* before *o* and *u*, they use 羅 Lo and 魯 Loo. Sometimes these characters have a 口 by the side, as 嚕 Loo, or roo. The *rh*, as occurring in the European Orthography of Tartar names, is expressed by 特 Tih.

In the Chinese Government, there appears great regularity and system. Every district has its appropriate officer; every street its constable, and every ten houses a tything-man. They have all the requisite means of ascertaining the population with considerable accuracy.

Every family is required to have a board, always hanging up in the house, and

* The Ta-ts'hing-yih-t'hung-che, does not profess to be An Account of all the Nations of the World, but of the Empire of the Ta-ts'hing Dynasty; it includes only nations over whom they have a right to hold dominion. And that right, (whether they choose to exercise it or not) they found on the circumstance of 進貢 'Presenting Tribute.' When they include as forming part of their Empire, the Nations who 進貢 Tsin kung, it can no longer be a matter of doubt what the meaning of that phrase is. Whether it be advisable for European Sovereigns, in their intercourse with China, to profess to reign under the sanction of His Imperial Majesty, as their Liege Lord, is another question. The Ceremony, as it is loosely called, is the act of homage or fealty.

ready for the inspection of authorised officers, on which the name of all persons, men, women, and children, in the house are inscribed. This board is called a 門牌 Mun-pae, 'Door-tablet,' because, where there are women and children within, the officers are expected to take the account from the board, at the door. Were all the inmates of a family faithfully inserted, the amount of the population would of course be ascertained with great accuracy. But it is said, this is not the case. Names are often omitted, and the officers pass it over, either from neglect, or from some consideration given them by the head of the family, who, according to his situation in the community, has various reasons to represent his family fewer than it is. One reason said to operate sometimes is, that in urgent cases a conscription of every third male, able to bear arms, has been made by the government. That, however, was an ancient regulation, and is not applicable to the present Dynasty, which keeps up a constant standing army. Every Tartar is a soldier. Others say, that amongst the poor, who constitute the mass of the population in every country, the Mun-pae, or account of persons given in, is generally correct. To be the reverse, exposes them to informations and to much trouble. This seems the more probable statement.

However, amongst Chinese, as amongst every other People, there is, either more or less, a difference between what their institutions, opinions, and professions would lead one to suppose was their character and practice; and what is really their character and practice. Those who do not attend to this distinction, err egregiously in their conceptions respecting whatever concerns the Chinese.

The 原額 * Original amount of 戶口 Population, i. e. the Amount of the Census taken at the beginning of the present Dynasty, is first given, and then the 滋生 increase of Population since that time. The first was, probably about A. D. 1644; and the last, about 1790.

* The Work itself does not state what the time of the original Census was, that it was at the beginning of this Dynasty, rests on the verbal authority of natives.

| NAMES OF PLACES. | Le * rom ekin | Eng. miles about | Lat.N. | Lon. from Peking | Population about A. D. 1644 |
|---|---------------------|------------------------|---------|------------------------|-----------------------------------|
| 興京 Hing-king. | 1710 | 420 | 41°40' | 8 30' E | |
| 奉天府 Fung-t'heen-foo, includes, 興京 and 盛京 The present population is given at | — | — | — | — | 4194 |
| 盛京 Shing-king, | 1470 | 360 | 42° | 7° E | — |
| The 幽州 Yew-chow of 漢 Han Dynasty, and the region of 遼 Leaou and 金 Kin, who held the northern part of China in the close of 宋 Sung. | | | | | |
| 京師 King-sze, or 直隸 Chih-le, or 北 } 直隸 Pih-chih-le. The Province of Pe-che-le } The 燕國 Yen-kwō of the Dynasty 周 Chow. | — | — | 40° | — | 3,260,075 |
| 江蘇省 Kēang-soo Province, | 2400 | 600 | 30° 50' | 4° E | 3,917,707 |
| The 南京 Nan-king, of 明 Ming Dynasty. | | | | | |
| 安徽 Gan-hwuy Province | 2700 | 670 | 31° | 3° E | 1,350,131 |
| These two Provinces are included under the name 江南 Keang-nan | | | | | |
| 山西省 Shan-se Province, | 1020 | 255 | 38° | 5° 50' W | 1,792,320 |
| 山東省 Shan-tung, Province | 800 | 200 | 36° 45' | 1° 15' E | — |
| In the time of the Dynasty 周 Chow, was 齊 國 Tse-kwō, 魯國 Loo-kwō. The native place of Confucius, also 衛國 Wei-kwō, and various others. | | | | | |

* The Capital Town or district is intended.

| Increase of Population 1790. | TOTAL Population. | REMARKS. |
|------------------------------------|----------------------|---|
| 95,929 | 390,714 — | The seat of Government, when the present family first assumed the regal or Imperial title, in 1615. The 八旗 Eight Standards are put down at the very low number of persons which appears in the column opposite. It is near to the native place of the reigning family; and distant about 60 miles to the east and southward of 盛京 Shing-king, which is at once the name of the whole Man-chow Territory, and of the present seat of Government, in that region. |
| 248,963 | 3,504,038 | 京師 King-sze, is sometimes applied to the town of Peking; sometimes to the whole Province of Pih-chih-le; and 京師圖 King-sze-too, denotes 'A Map of the Whole Empire.' Capital district is 順天府 Shun-t'heen-foo, which includes Peking, and is the seat of the Provincial Government. |
| 25,049,528 | 28,967,235 | Capital district 江寧府 Keang-ning-foo. |
| 87,892 | 1,438,023 | Capital District 安慶府 Gan-king-foo. |
| 68,487 | 1,860,816 | Capital District 太原府 Tae-yuen-foo. |
| — | 25,447,633 | Capital District 濟南府 Tse-nan-foo. |

| NAMES OF PLACES. | Le from Pekin | Eng. about miles. | Lat. N. | Lon. from Peking | Original Population about 1644 |
|---|---------------------|-------------------------|---------|------------------------|--------------------------------------|
| 河南省 Honan Province. During 周 Chow Dynasty, it was called 豫州 Yu-chow. In the time of 春秋 Chun-tsew, it included the territory of seven different states. | 1540 | 385 | 35° | 2°50' | 2,005,088 |
| 陝西省 Shen-se Province, - - - In the time of 戰國 Chen-kwō, seat of the court of 秦 Tsin, | 2650 | 662 | 35° | 8°20' w | 240,809 |
| 甘肅省 Kan-sūh Province, - - - | 4040 | 1010 | 36°20' | 12°40' w | 311,972 |
| 浙江省 Chê-keang Province, - - - | 3300 | 825 | 30° | 3°30' e | 2,710,649 |
| 江西省 Keang-se Province, - - - | 4850 | 1212 | 28°40' | 1°50' w | 5,528,499 |
| 湖北省 Hoo-pih Province, - - - | 3155 | 788 | 30° | 3° w | 469,927 |
| 湖南省 Hoo-nan Province - - - These two Provinces united, composed 湖 廣 Hoo-kwang. | 4550 | 1137 | 28°20' | 3°50' w | 375,782 |

| Increase of Population 1790 | TOTAL Population | REMARKS. |
|-----------------------------------|---------------------|--|
| 617,881 | 2,662,969 | Capital District 開封府 Kae-fung-foo. At different periods of Chinese history, called 東京 T'ung-king, 西京 Se-king, 汴京 P'een-king, &c. |
| 16,895 | 257,704 | Capital district at 西安府 Se-gan-foo. Of 屯丁 Soldiers placed on the land, there are 109,524. |
| 28,114 | 340,086 | Capital district 蘭州府 Lan-chow-foo. Besides the population given in the column, there are 屯丁 Soldiers who cultivate the land 217,415; of those who 更名 have changed their names (the cause and circumstances of which do not appear) 15,868, and of 投誠番民戶 Foreign families who have submitted to the government, or emigrated thither, 57,331. |
| 16,264,540 | 18,975,099 | Capital district 杭州府 Hang-chow-foo. This and 蘇州府 Soo-chow-foo, in 江蘇省 Keang-soo Province, are said to be the best districts in the Empire. |
| 393,661 | 5,922,160 | Capital district 南昌府 Nan-chang-foo. There are of people denominated 棚丁.客丁. and 屯丁 8,041. |
| 24,134,442 | 24,604,369 | Capital district 武昌府 Woo-chang-foo. |
| 8,722,228 | 9,098,010 | Capital district 長沙府 Chang-sha-foo. |

| NAMES OF PLACES. | Lo. from Pekin | En. miles about | Lat.N. | Loa. from Peking | Original Population about 1644 |
|---|----------------------|-----------------------|--------|------------------------|--------------------------------------|
| 四川省 Sze-chuen Province, - - - Before the time of 秦 Tsin, it was a barbarous nation called 巴蜀 Pa-shüh. | 5710 | 1487 | 29°40' | 12°50'w | 144,154 |
| 福建省 Füh-kéen Province. - - - In the time of 周 Chow, called 七閩 Ts'ih-min, or the Seven barbarous states. | 6130 | 1532 | 26°3' | 1°30'E | 1,468,145 |
| 廣東省 Kwang-tung Province. - - - In the time of 周 Chow, a foreign dependant state. During the 戰國 Chen-kwō period, was called 百越 Pih-yuē. 始皇 Che-hwang, the Burner of the books, seized it, and made it 南海郡 Nan-hæ-keun, 'The Principality of the southern ocean.' In the time of 漢 Han it became 南越國 Nan-yuē state or na- tion. In 元 Yuen, it was connected with the kingdom of 交趾 Keaou-che, or Ton-kin. In the period of the 三國 San-kwō, (the 3rd century) it was called 廣州 Kwang-chow. In 1368, it was called 廣東 Kwang-tung (Canton), by the first Emperor of the last Dynasty. | 7570 | 1892 | 23°10' | 4° w | 1,148,918 |
| 廣西省 Kwang-se Province, - - - In the 春秋 Chung-tsew period, was called 百粵地 Pih-yuē-te. 粵 Yuē, is now | 7460 | 1865 | 25°20' | °50'w | 205,995 |

| Increase of Population 1790 | TOTAL Population | REMARKS. |
|-----------------------------------|---------------------|---|
| | 7,789,782 | These 7,789,782 are said to compose 1,765,899 families. Capital district 成都府 Ching-too-foo. |
| 216,353 | 1,684,528 | Capital district 福州府 Füh-chow-foo. |
| 342,353 | 1,491,271 | Capital district 廣州府 Kwang-chow-foo. The 蛋戶 Tan-hoo, or people who live in boats in this Province, are considered a district race, 其種不可考 whose origin cannot be traced; fishing was originally their profession. 晉時 In the fourth century, they amounted to upwards of 50,000 boats, after 唐 Tang they were numbered and taxed. 明洪武 In 1370, they were united along the sides of the rivers and put under the charge of an officer called 河泊所 Ho-pö-so, 'The anchoring place officer,' and paid a tax in fish. In marriage they made no previous betrothment. The man who wanted a wife, placed a platter of straw on the end of his oar, and the female who accepted his offer, did the same with a basket of flowers, after which they united in singing barbarous songs. 雍正 Yung-ching, about 1730, allowed them to live on shore and cultivate the land. Poor people on shore still consider it degrading to marry with them. |
| 2,363,523 | 2,569,518 | Capital district 桂林府 Kwei-lin-foo. Of 屯丁 Soldiers who cultivate the land, there are 250. |

| NAMES OF PLACES. | Le from Pekin. | En. miles about | Lat. N. | Lon. from Peking | Population about A. D. 1644 |
|---|----------------------|-----------------------|---------|------------------------|-----------------------------------|
| often applied to this Province and the preceding one. They are also called 兩廣 Leang-kwang, as 江蘇 and 江西 are called 兩江 Leang-keang | | | | | |
| 雲南省 Yun-nan Province. - - - | 8200 | 2050 | 22°20' | 16°30'w | 2,255,666 |
| 貴州省 Kwei-chow Province, - - - | 7640 | 1910 | 24°40' | 9°50' | 51,089 |

The above are all the Provinces of China Proper. These Provinces are divided into 府 Foo and 州 Chow, which are larger cantons, including under them, smaller districts called 縣 Hëen, which have subordinate Departments called 巡檢司 Seun-këen-sze, and which include a few 村 Tsun, or villages.

| Increase of Population 1790. | TOTAL. | REMARKS. |
|------------------------------------|-----------|--|
| 827,723 | 3,083,459 | Capital district 雲南府 Yun-nan-foo. Bordered on the south by 交趾 Kezou-che, (Ton kin), on the west by 緬甸 Mëen-tëen, (or Pegu) and on the north by 吐蕃 Too-fan. There is said to be no increase of population, the 827,793 are what are called 賦丁 Foo-ting. |
| 2,890,303 | 2,941,391 | Capital district 貴陽府 Kwei-yang-foo. |

The whole Population as thus given by the best authority is below One Hundred and Forty-three Millions, which differs widely from the account given to the English Embassy, at Peking, in 1793, and also from the accounts contained in Grosier. From what source he obtained his 眾民数 Chung-min-shoo, 'Number of the people,' I do not know. I have enquired in vain for a document so designated. Allow 2 Millions for the army and civil list, and 2 Millions for people who live in boats, still the whole amount will be under 150 Millions.

Nations, Tribes, or hordes of Shepherds, who 無室廬隨水草以居 being destitute of fixed habitations, move about to whatever place a plentiful supply of water and pasture invites them, leave no monuments to perpetuate the memory of past events. The 匈奴 Heung-noo, and 契丹 Keih-tan, and others who formerly inhabited the countries now occupied by the Mung-koo's, have left nothing but their names on the page of Chinese History.

The present 蒙古 Mung-koo Tribes, extend on the East to 黑龍江 Hih-ung-keang, the river Amour; on the west to 伊犁 E-le; on the south to 長城 Chang-ching, The Great Wall; and on the north pass beyond the desert 沙漠 Sha-mo.

舊藩蒙古五十一旗

The old dependant Mung-koo's, consisting of Fifty-one Standards, are situated in the following places:

| NAMES OF PLACES. | | Distance from Peking in Le. | English miles. |
|------------------|--|-----------------------------------|-------------------|
| 科爾沁 | Ko-urh-chin, 6 Standards. | NORTH 1280 | 308 |
| 郭爾羅斯 | Ko-urh-lo-sze, 2 — | N. 1297 | 326 |
| 杜爾伯特 | Too-urh-pih-tih, 1 — | N. E. 2500 | 625 |
| 扎賴特 | Chä-lae-tih, 1 — | 2010 | 502 |
| 土黑特 | Too-hih-tih, 2 — | 1000 | 250 |
| 扎魯特 | Chä-luo-tih, 2 — | 1510 | 377 |
| 阿魯科爾沁 | O-roo-ko-urh-chin, | 1340 | 335 |
| 敖漢 | Gaou-han, 1 — | 1010 | 252 |
| 奈曼 | Nae-man, N. E. of 喜峯口 He-fung-kow, 1 — | 1110 | 277 |
| 喀爾喀左翼 | Kih-urh-kih, left wing, 1 — | N. 1210 | 302 |
| 喀喇沁 | Kih-la-chin, 2 — | 760 | 190 |
| 翁牛特 | Ung-new-tih, 2 — | N. E. 760 | 190 |
| 阿霸哈納爾 | O-pa-hä-na-urh, 2 — | 1500 | 375 |
| 阿霸垓 | O-pa-kae, 2 — | 1000 | 250 |
| 蒿齊忒 | Kaou-tse-tih, 2 — | 1185 | 296 |
| 烏朱穆秦 | Woo-choo-müh-tsin, 2 — | 1163 | 290 |
| 巴林 | Pa-liu, 2 — | 960 | 240 |
| 克西克騰 | Kih-se-kih-täng, 1 — | 810 | 88 |
| 蘇尼特 | Soo-ne-tih, 2 — | 960 | 240 |
| 喀爾喀右翼 | Kih-urh-kih, right wing, 1 — | N. W. 1130 | 282 |
| 四子部落 | Sze-tsze-poo-luh, | 960 | 240 |
| 毛明安 | Maou-ming-gan, 1 — | 1240 | 310 |
| 烏喇忒 | Woo-la-tih, 3 — | 1520 | 380 |
| 鄂爾多斯 | Go-urh-to-sze, (Ortous) 7 — | 1100 | 275 |
| (歸化城)土默特 | (Kwei-hwa-ching), Too-mih-tih, | 1160 | 290 |

新藩蒙古

RECENTLY ATTACHED MUNG-KOOS.

1. 牧廠 Mūh-chang, for the breed of horses. Distant from Peking, N. E. 1250 le.
 2. 察哈爾 Chā-ha-urh, 8 Standards, N. W. 1000 le. 遊牧 Wandering Shepherds.
 3. 喀爾喀 Kih-urh-kih, Gerghis, 四部 Four tribes, 74 standards; extending on the East to the river Amour; on the West to 阿爾泰山 O-urh-tae Mountain and E-le. On the South to the desert Sha-mö, and on the North to Russia. From E. to W. 5000 le; from N. to S. 3000 le. Divided into three 汗 K'han. Fought with the 厄魯特 Gih-loo-tih, Eleuths, when the Emperor of China interfered. He allowed them to retain the title of 汗 K'han, and conferred the hereditary regal title, together with various titles of nobility. 授王. 貝勒. 貝子. 公. 台吉. 等爵世襲 which they call Wang, Pei-lih, Pei-tsze, Kung, Tae-keih. Some say, they correspond to King, Duke, Count, Marquis, &c.; apparently similar to what is called the Feudal System in Europe.
 4. 青海 Tsing-hae, anciently called 西海 Se-hae. Foreign name is 庫庫淖爾厄魯特 Koo-koo-chur Eleuths, lies S. W. 5070 le, between 甘肅 Kan-sūh, on the West of China and Thibet. 土爾扈特喀爾喀各旗牧地 It is the land where the Tourgouths and Gerghis feed their flocks.
 5. 西藏 Se-tsang, Thibet, extends E. and W. 6400 le; N. and S. 6500. Lies on the west of 雲南 Yun-nan and 四川 Sze-chuen. Countries on the west of it; they denominate 西域回部大沙海 Western Mohamedan tribes, and great sandy desert. On the north are 青海及回部 Tsing-hae and Mohamedan tribes.
- The Chinese observe the same divisions as are mentioned by Europeans, viz. 中藏 Chun-tsang, 'The Centre or Middle Thibet'; 後藏 How-tsang, 'Upper Thibet.' and 前藏 Tsēn-tsang, 'Lower Thibet.' In the Middle Thibet, is the capital 拉薩 La-sa, sometimes written 喇薩 La-sa, Lassa; which is distant from 四川 Sze-chun, 3480 le.

The Chinese say, that the natives call their country 圖伯特 Too-p'ih-tih.

Thibet, and also 唐古特 Tang-koo-tih. Same as what the Chinese formerly called 吐蕃 Too-fan. Fan, probably denoting Foreigner, and Too, the first syllable of the proper name; for the Chinese like to abbreviate long Foreign names. In fact their own names of places are often abbreviated, one syllable of a well known name is used, instead of three or four. Recently, A. D. 1815, His Imperial Majesty found fault with the writers about court for taking this liberty with various Tartar names.

永樂 Yung-lò, of the Dynasty, Ming, (about 1430), bestowed the regal title 王 Wang, on eight of the Priests of Thibet. Each is accompanied with a sentence in praise of the person receiving the title, and all referring to the excellence of the religion they professed, or of their zeal for it, and being ornaments of it; one of them is literally 護教王 'King, defender of the Faith,' or the religion taught..

順始 Shung-che, of the present Dynasty conferred 金冊金印 Golden books and a golden seal on the 喇嘛 La-ma, with the title 西天大善自在佛 'The greatly good and self-existing Füh of the Western Heaven.'

其俗相傳有宗喀巴者居喇薩始興黃帽之教。後世曰根敦佳木左立第巴以治國事。索諾木佳木左始稱達賴喇嘛 'According to their tradition, they had an ancestor whose name was Kib-pa, and who lived at Lassa. He first introduced the religion of the Yellow-cap, (as that of Lama is called). In succeeding ages, Kän-tun-kea-müh-tso, established the Te-pa to govern the country. Sö-nö-müh-kea-müh-tso, was the first who was called Tā-lae Lama, (Delai Lama.)

The period of this may perhaps be ascertained by the following remark, 布達拉廟 or 殿 the temple of Poo-ta-la, which is the residence of the grand Lama, was first built by the 吐蕃 Too-fan, in the time of 唐太宗 A. D. 660, and 五世後 after the Five Dynasties (about 740), Ta-lae Lama and the Te-pa rebuilt them.

In the 32th year of Kang-he, the Lama died, or as they sometimes express it 示寂 'Manifested silent rest,' and the Te-pa concealed it sixteen years from the Chinese. After this, the 準噶爾 Chin-kö-urh from the north, invaded Thibet, overcame, burnt and destroyed the temples, and drove away the priests. The Delai Lama took refuge in a temple of 甘肅 Kan-süh Province. Kang-he, 53rd year, an army was sent and reduced Thibet again under subjection to the Chinese.

In the 32nd year of Kang-he, the Te-pa was styled 土伯特國王 King of Thibet. In the 4th year of K'een-lung, he appointed a person in Thibet with the title 王 King. In his 12th year appointed the King's son, and in the 15th year put him to death, and appointed 輔國公四貝 Four nobles to assist in the government of the country.

In his 44th year, 班禪拉嘛 Pan-shen Lama, who is the second in dignity, came to Peking, and went to rest, i. e. died. It is said, that his Majesty sent him back to Thibet in a 金塔 Golden pagoda, or Mausoleum.

The Poo-to-la temple, it is said (in the Ta-ts'hing-che), is 367 cubits, 4 tenths high. The tops of the numerous buildings are covered with gold. There are in the temple many gold and silver Pagodas; and images of Fuh out of number, made of gold, or silver, or valuable stones.

The people of Thibet 互市在四川 Trade at Sze-chuen. The road from Peking to Lassa lies through 西寧 the District Se-ning, in the Province Kan-suh. Tribute is brought every two years.

6. 西套厄魯特 Se-taou Gih-loo-tih, the western Eleuths. 3 Standards. Distant from Peking 5000 le, and situated on the south of Shamo desert down to the frontier of 甘肅 Kan-suh Province.

They are the descendants of the Dynasty Yuen, and immediately from 阿魯台 O-loo-tae, which is 訛爲厄魯特 Erroneously written Gih-loo-tih, or Eleuths.

西域新疆

NEW BOUNDARIES ON THE WEST.

The whole of this extensive country, (see Page 61), is under the government of a 將軍 Tseang-keun, which term commonly denotes a military commander, but in this case, the authority both Civil and Military is vested in him. He was first appointed in the 27th year of K'een-lung. The records of any intercourse with 西域 the Western inland Countries, commences in the time of 漢武帝 Han-woo-te, B. C. 100, when they became acquainted with thirty-six different nations.

1. 伊犁 E-l is the seat of Government, and is distant from Peking, 'N. W. 1829 le. There is a 將軍 Tscang-keun (with authority similar to the Tscang-keun of E-le), at 黑龍江 Hih-lung-keang, or the river Amour. Distant from Peking on the N. E. 830 le; and 2000 le distant from the 俄羅斯界 Russian frontier.

| | |
|---|--------|
| At the town of E-le, in 1790, there were soldiers of different tribes, | 10,640 |
| People connected with the 額魯特 Eleuths, | 3,155 |
| Turgouth shepherds, | 25,595 |
| Of Mohamedans 6,000 families, (they are put down at 20,356.) perhaps } equal to, } | 30,900 |
| Chinese 71 families, | 290 |
| Criminals transported, | 244 |
| Total Population, | 69,924 |

2. 庫爾喀喇烏蘇 Koo-urh-kih-la-woo-soo, A military station on the East side of E-le. 348 soldiers who cultivate the land, and a few criminals.

3. 塔爾巴噶台 Ta-urh-pa-kö-tae, on the north east of E-le, extending to the borders of Russia. Eleuths, 3516 families, making 11,737 persons. Tourgouths 944 families, making 4200, all removed from E-le in the 42nd year of K'een-lung.

4. 哈密 Hò-měih, Hami, Lat. N. 43, W. Lon. 22° 40'. Distant from Peking 7180 le. Country destitute of water, long cold and vast quantities of snow. Water is daily procured from melted snow. Mohamedan subjects, 1930 families, 12,163 persons.

5. 闢展 Peih-chen, to the W. of the preceding place. N. 43°. W. 25°. 30'. On the South side of the 天山 T'h'een-shan, 'Heaven mountains.' In this range of mountains there are 祁連山 Ke-l'een-shan; 雪山 Seih shan, 'Snow-mountains,' &c. They extend from E. to W. 6000 le. On the south are the 回部 Mohamedan tribes. On the north are the 準噶爾部 Chin-kö-urh tribes. 闢展為回部門戶 Peih-chen, is The door to the Mohamedan tribes. Of Mohamedans, there are 2937 families, 1373 persons.

6. 哈喇沙爾 Ha-la-sha-urh, is 1800 le west of the preceding. Distant from Peking 9100 le. Mohamedans, 1330 families, 5390 persons.

7. 賽喇木 Sae-la-müh, to the S. W. of the following. Mohamedans, 500 fa-

milics, 1627 persons. A people called 拜 Pae, 563 families, 1735 persons. Produces red copper and salt petre.

8. 庫車 Koo-chay, N. 41° 50' W. 34°. To Peking 1800 le. Mohamedans, 1112 families; 4660 persons. 沙雅爾 Sha-ya-urh, families 673, 1898 persons.

9. 阿克蘇 O-k'ih-soo, N. 41°. W. 35. Mohamedan, 756 families; 24,607 persons.

10. 烏什 Woo-shih, N. 42°. W. 36°. Mohamedans, 822 families; 3258 persons.

11. 喀什噶爾 K'ih-shih-k'ò-urh, Cashgur, N. 41° W. 43°. To Peking 11,925 le. Mohamedans, 14,056 families; 66,413 persons.

On the west is the 蔥嶺 Tsung-ling Mountain, which is a continuation of the 天山 T'héen-shan. This mountain produces large 蔥 Tsung, or Onions, and hence its name. It is the 屏障 Screen that limits the 西域 Western Regions. The river 葉爾羌河 Yè-urh-keang, takes its rise from this mountain; the 36 nations of the ancients were bounded by it; produces gold, red copper, silk with gold interwoven; and cotton.

12. 葉爾羌 Yè-urh-keang 500 le south of Cashgar. Mohamedans, 15,574 families, 65,495 persons.

13. 和闐 Ho-t'een, N. 35° 30'. W. 34°. Mohamedans, 13,642 families, 44,630 persons. The families do not seem to average more than 5 or 6 Persons. *

THE LATITUDE AND LONGITUDE OF THE FOLLOWING PLACES, ARE GIVEN IN THE CHINESE IMPERIAL MAP OF THE WORLD.

14. 白都納 Pih-too-n'äh, N. 46° 20'. E. 8° 40'.

15. 鄂爾都 Gò-urh-shen, N. 36°. W. 47°

16. 尼布楚 Ne-poo-tsoo, N. 53° 50'. W. 11°

17. 烏魯穆齊 Woo-loo-m'uh-tse, N. 44° 30' W. 28°

18. 巴里坤 Pa-le-kwan, N. 44°. W. 23.

19. 吧八達 P'ä-p'ä-t'äh, N. 35°. W. 45°.

20. 布魯特 Poo-loo-t'ih, N. 38°. W. 50°. There is 西 and 東 of this name.

The famous Zhehol is in Chinese, 熱河 Jè-bo. Ho-tun, is 河屯 Ho-tun.

* That a Population of about four thousand persons should, in a few years acquire a dominion the most extensive of any in the world, is a remarkable case. How variable the condition of nations and of men!

新疆蕃屬

NEW DEPENDANT TERRITORIES.

1. 左哈薩克 Left H'hö-sä-kih, Hassacks or Cossacks. From south to north, lie between E-le and Russia. On the N. W. of the 準噶爾部 Chin-kö-urb tribe. Their tribute passes by the way of E-le to Peking.
2. 右哈薩克 Right Hassacks, 2000 le to the west of the preceding.
3. 東布魯特 East Poo-loo-tih, lie 1400 le to the S. W. of E-le. Their tribute passes through 回部 the Mohamedan cantons to Peking. They are a people fond of gain and of quarreling. They do plough; but prefer flocks. Lie on the N. of 天山 Thäen-shan mountains.
4. 西布魯特 West Poo-loo-tih. Situated on the N. W. of Cashgur, and of the 蔥嶺 Tsung-ling Mountains. Entirely wandering shepherds. On the West, they extend to 布哈爾 Poo-h'hö-urb.
5. 霍罕 Hö-han, N. W. of Cashgur, 880 le; joins the preceding; on the West, bounded by 塔什罕 Tā-shih-han: Occurs in Chinese History under different names.
6. 安集延 Gan-tselh-yen, N. 37°. W. 40°.
7. 塔什罕 Ta-shih-han, 1300 le north of Cashgur. Send their Tribute through the Mohamedan Cantons. Woody and fertile region.
8. 拔達克山 Pa-tā-kih Mountain, to the S. W. of Cashgur, amongst the 蔥嶺 Tsung-ling Mountains, (the mountains of leeks.)
9. 博洛爾 Pö-lö-urb, on the eastside of the preceding.
10. 愛烏罕 Gae-oo-han, on the S. W. of 拔達克 Pa-tā-kih mountain.
11. 痕都斯坦 Hān-too-sze-tan, Hindostan, on the S. E. of the preceding. In the time of Han, the 罽賓 Ke-pin nation occupied the territory. The people of this country are skilful artisans, and excel in working gems, which they polish with water and not with sand. They are neighbours to the 五印度國 Five Yiu-too, Indo, or Gentoo nations. They are a people fond of trade, and formerly carried on commerce with the Mohamedans of Ye-urb-keang. In the 25th year of K'ien-lung, when the Western territories were settled, His Majesty published a Proclamation to those people, and conferred gifts upon them. Commercial intercourse goes on now as formerly.

It was anciently called 溫都斯坦 Wän-too-sze-tan, which, after an examination of 梵文 the language of Fan, is changed to what is correct, viz. 痕都斯坦

In the time of 漢武帝, about 100 years B. C. the Chinese intercourse with India commenced; and in books of that period, there are accounts of the civilization and riches of the country. It is said, that several of the Ambassadors from China were put to death by the Princes of India, and 元帝 Yuen-te discontinued the intercourse. In the time of 成帝 Ching-te, at the commencement of the Christian Era, the people of India sent an Ambassador to China, 謝罪 to make an Apology. (India is here spelled 縣度 Hëen-too).

In this part of the Work, there are several notices of 賽瑪爾堪 Sae-ma-urh-kan, Samarcand, and of the great wealth and splendour of a city called 修鮮 Sew-sëen, (Shu-shan ?) The king was crowned with gold, and sat on a throne of gold. In the time of 武德 and 貞觀 about A. D. 630; an Ambassador came from thence to China.

12. 哈里國 Ha-li, seems (Delhi), upwards of 1100 le from the Western frontier of China, and 2400 le south of Samarcand. The title of the Prince is noticed, 人尊之爲蘇勒坦 Persons honor him by the name Soo-lih-tan (Sultan). Some surrounding states are mentioned, and all of them said 以七日爲一周 to observe a weekly division of time, and a Sabbath, which in the language of the place, is called 阿啼納 O-te-na. This day is considered 上吉 most blessed, and 凡拜天聚會 all who worship Heaven assemble to do so.

13. The reign of 特穆爾 Tih-mo-urh, Tamerlane is noticed, and his being the husband of a Princess of 元 Yuen.

14. 天方國 Th'ëen-fang kwö, 'The Celestial Country,' or otherwise 樂國 Lè-kwö, Arabia Felix is mentioned. 宣德 Seuen-tih, about 1430, sent an Ambassador thither. The voyage is represented as lasting three months. The pretensions of 瑪哈穆特 Ma-ha-mo-tih, (Mohamed) are mentioned. There is no rain in the country, and vegetation is promoted by the dew which falls at night.

15. 巴勒提 Pa-lih-te, is a small state on the East of Hindostan, consisting only of a few thousand persons. Unknown till they submitted to the armies of Këen-lung in his 25th year, when pursuing his conquests in that quarter.

The dependence on China, of some of the above states, seems merely nominal, as all who send Ambassadors with presents to China, are said to offer tribute.

朝貢諸國

THE NATIONS WHICH HAVE BROUGHT TRIBUTE TO CHINA, AS THEY STAND ON THE
RECORDS OF THE 禮部 BOARD OF RITES AND CEREMONIES.

- I. 朝鮮 Chaou-sëen, Corea, otherwise called 高麗 Kaou-le, whence the name Corea. In the period of the 戰國 Chen-kw8, B. C. 300 years, it belonged to the kingdom 燕 Yen. Also called 高句驪 Kaou-keu-le; the two latter syllables denote a colt. A person of the name 高 Kaou fled thither on a colt, and founded the kingdom in the close of 漢 Han, A. D. 100.
- II. 安南 Gan-nan, Cochinchina. Anciently called 南交 Nan-keou. In the time of 後漢 How-han, A. D. 250, a Prince rebelled, and affairs being again arranged, the boundaries were marked by a 銅柱 brass pillar. In the northern part were 交趾等七郡 Keou-che, and other small states, seven in number; the region now called Tonking. 雍正 Ying-ching, A. D. 1730, made a settlement of the limits, and gave to the reigning Prince the title 日南世祚 Jih-nan-she-tsoo, It denotes 'The Sun of the South, through ages happy,' which he still uses on official documents.
- III. 琉球 Lew-kew, the Lekyo islands. Little or no intercourse with China till the Dynasty 元 Yuen. More intercourse during the present Dynasty. Their features appear remarkable to the Chinese, on the same account as the Europeans do, viz. 深目長鼻 'deep eyes and long noses.'
- IV. 荷蘭 Ho-lan, the Hollanders or Futch. 自古荒服之地不通中國 'In ancient times a wild territory which had no intercourse with China.' The first persons who appeared, were very remarkable for their deep eyes, long noses, and the hair of their heads, eyebrows, and beards, being all red; hence they were denominated 紅毛國 Hung-maou, 'The Red-haired nation,' a term which has since been transferred to the English; and which is again giving way to the name 英吉利 Ying-keih-le, English.

- V. 暹羅 Tsëen-lo, Siam, situated on the South west of 占城 Chen-ching, which is the 赤土國 Chih-too nation of 唐 Tang.
- VI. 西洋 Se-yang, Western Ocean, the name assumed by 利瑪竇 Matthew Ricci, when he came to China in the time of 萬歷 Wan lëh, (1580), he seems to have intended by it the whole of Europe; in which sense it is often used. But in later times, it has come to denote the Portuguese alone. It is said, that His Majesty was gratified with the distance which he had come; treated him graciously, and retained him. Afterwards many of his associates came who all boasted great things of their ancestors. 瑪竇有萬國全圖 Matthew had a Map of the World, by which he endeavoured to give the Chinese an idea of it. An outline of the great divisions of the world is inserted, with some mistakes. 以西把尼亞 E-sze-pa-ne-a, (Hispania); 拂郎察 Fö-lang-cha, (France); 意大利亞 E-ta-le-a, (Italy), &c. are inserted, with accounts of their Manners; perhaps as accurate as our accounts of foreign countries sometimes are. They are a little inflated, and appear something modified by passing through the hands of the Chinese. It has not yet become the fashion in China to study Universal Geography.
- VII. 蘇祿 Soo-lö, the Soo-loo of the Philippine Isles. In the time of 永樂 Yung-lö, A. D. 1420, three or four of their Princes came, accompanied by their wives to China, on an Embassy. Brought pearls, tortoise shells, &c.
- VIII. 南掌 Nan-chang, or 老撾 Laou-chwa, (D'Anville, kingdom of Tonking) came with tribute in the time of 永樂 Yung-lö, A.D. 1420. Brought Elephants.
- IX. 鄂羅斯 or 俄羅斯 Go-lo-sze, (Russia). This name began in the time of 元 Yuen, 14th Century. In the time of 順始 Shun-che, A. D. 1650, they were, on the river Amour, called 羅剎 Lo-chä. About that time, they built the town 雅克薩 Ya-kih-sä, (Ya-kutsk). In the 15th year of Këen-lung, an Ambassador came from Russia. His Majesty 諭以嚴禁羅剎母擾邊陲 Ordered the Ambassador to restrain the people of Lo-chä, and not allow them to disturb the frontier. They however continued to do

so, and His Majesty sent troops against them, who compelled them to submit; after which affairs went on as before. This suspension of arms lasted, however, but for a short time; and in the 24th year they were again attacked and surrounded (or besieged) by the Chinese, or rather Tartars. Next season, 察漢汗 Cha-han-kan (Catherine), sent an Ambassador who made an acknowledgement, 謝罪言. 下國邊民構釁自當嚴治乞撤雅克薩之圍且請分定邊界詔許之. 'She acknowledged the crime which had been committed, and said, Should the people on the frontiers of (our) the inferior nation quarrel and fight, it is proper for us to punish them severely ourselves. We beg you to raise the siege of Yakutsk, and request you will decide the limits.' His Majesty issued a proclamation permitting it.

In the 28th year, persons were sent to 尼布潮 (or 尼布楚) 之地 Ne-poo-chaou, or ne-poo-tsoo, (Tobolskoi?) to settle the limits. Yakutsk and the neighbouring places reverted to the Chinese. On the north the river 格爾必齊 Kih-urh-pelh-tse was made a boundary, and a monument erected by the side of the river.

其國王所居之城曰莫斯科窪近西北大海 'The city at which the king of the country resides, is called Mo-sze-kò-wa, (Moscow or Muscovy), near the great north-west sea;" very remote from Peking. It is said, that the nation was at first small and weak, but rose by force of arms, and is now 今其地廣袤幾二萬里 an extensive country, stretching upwards of 20,000 le. In the time of Kang-he, they sent persons to study at Peking, 來京師就學特設俄羅斯館有滿州助教一人漢助教一人 'A school was established on purpose for them, and a Manchow teacher with a Chinese teacher appointed, (about 1700).

- X. 日本 Jih-pun, (Japan), the ancient 倭奴國 Wei-noo nation. Called Jih-pun, 'Day source,' from being situated in the region of the rising sun. 後漢始入貢 First came with tribute in the time of How-han, (third Century). They 重儒書信佛法 Value the books of the learned, and believe the doctrines of Füh.

- XI. 呂宋 Leu-sung, Luzon or Manilla, and hence the name has passed to Spain. The

first is now called 小呂宋 Little Leu-sung, and Spain is called 大呂宋 Great Leu-sung. In the time of 萬歷 Wān-leih, about A. D. 1600, the Pirate 林道乾被官軍追至其國 國人助計有功 Lin-taou-kēn, fled thither when pursued by the government forces, and the people of the place assisted in attacking the pirates, which act was meritorious.

XII. 合羅里 Hō-meaou-le, some islanders near to Manilla, in the 東海 Eastern sea, accompanied the Ambassadors from Ava.

XIII. 美洛居 Mei-lō-keu, (Moluccas), first heard of in the beginning of 明 Ming Dynasty, about 1420.

XIV. 萬歷中佛郎機與紅毛番互爭其地每歲構兵 About A. D. 1600, the Franks and Dutch contended about those countries, and every year had battles, which alarmed the natives. Many Chinese were there for the purchase of spices, and used their influence to reconcile contending parties. The Franks and Dutch then divided the Islands. They made 老高山 Laou-kaou-shan their boundary, on the north of which were the Franks, and on the south the Dutch.

It is curious to observe the light in which these things were represented at the court of Peking. It is added, that though the two Foreign nations divided the country, the native Prince remained. 服屬而其國猶存未滅也 'He was made dependant, but his kingdom was not destroyed.'

XV. 婆羅 Po-lo, a people on Borneo, otherwise called 文萊 Wān-tsae. First sent tribute in the time of 唐高宗時 Tang, about 670.

XVI. 榜葛刺 Pang-kō-la, Bengal. 在西海 On the Western (Indian) ocean. The 漢時身毒國 Shin-tūh nation of Han. In the time of 後漢 How-han, (3rd century) called 天竺 Th'ēen-chūh. Also called 婆羅門地 Po-lo-mun, Brahmin land. 天竺即五印度 Th'ēen-chūh is the same as Woo Yin-too. The first syllable denotes 'five,' the other two seem to make 'India, or Gentoo,' i. e. the Five Gentoo Nations. In the 晉天福 Year 920, A Chinese Priest travelled into the nations of the west.

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